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CHAUCER

THE PROLOGUE, THE KNIGHTES TALE, THE NONNE PRESTES TALE

FROM

THE CANTERBURY TALES

A REVISED TEXT

EDITED BY

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INTRODUCTION.

CHAUCER was, like Spenser, Ben Jonson, Milton, etc., a Londoner born and bred. In his Release of his right to his father's former house in Thames-street, London, to one Henry Herbury, the poet describes himself as son of John Chaucer, citizen and vintner of London (City Hustings Roll, 110, 5 Ric. II, membrane 2). His mother was no doubt Agnes Chaucer, who is described in another Roll as the wife of John Chaucer in 1349. Chaucer's grandfather was Robert Chaucer, of Ipswich and London, who married a widow, Maria Heyroun, with a son Thomas Heyroun. (Her third husband was Richard Chaucer, a London vintner.) This Thomas Heyroun left his land to be sold by his brother (that is, brother of the half-blood) John Chaucer, the poet's father. As John Chaucer's house in Thames-street was by Walbrook—a stream flowing from Finsbury Moor—it must have been near the spot where the South Eastern railway (from Cannon-street) now crosses Thames-street. There, on Thames bank, the poet spent his earliest days; there for twelve and a half years later, 1374–1386, he did his daily work in the Custom House, after his marriage and settling down in his rooms at Aldgate. Near there he must have gone to school. Out of school and after play, the boy would probably sometimes help his father in his wineshop and cellar, and fill citizens' pots with the wine they required. Young men in Chaucer's time finished their education either at the University, or in some nobleman's house as pages. Chaucer's father (John) was in attendance on Edward III and his queen Philippa in their expedition to Flanders and Cologne in 1338 (Rymer, v. 51); and to the father's connection with the court, the son no doubt owed his training and first appointment.

The first records of the name of Geoffrey Chaucer are on two parchment leaves, fragments of a Household Account,

a The Testament of Love, which names London as the birthplace of its writer, contains internal evidence that it was not the poet's work.
for the years 1356 to 1359, of Elizabeth, wife of Prince Lionel, third son of Edward III; and they contain, besides other things, entries of—(1) in April 1357, 'An entire suit of clothes, consisting of a paltock' (or short cloak), 'a pair of red and black breeches, with shoes, provided for Geoffrey Chaucer'; (2) on May 20, 1357, an article of dress, of which the name is lost by a defect in the leaf, purchased for Geoffrey Chaucer in London; (3) in December of the same year, a donation of 3s. 6d. to Geoffrey Chaucer, for 'necessaries.' That this Geoffrey Chaucer was the poet is almost certain. But the next and very important record as to Chaucer is quite certain. It heads his own statement, in a deposition made by him at Westminster in October 1386, at the famous trial between Richard Lord Scrope and Sir Robert Grosvenor. The Council-clerk then entered Chaucer—no doubt by the poet's own authority—as forty years of age and upwards, and as having borne arms for twenty-seven years.

If then we take Chaucer's 'forty years and upwards' as forty-six, we fix the date of his birth at 1340; and this would make him seventeen years old when he was in Prince Lionel's household, probably as a page, as the sums paid for his dress, and given to him, are a good deal lower than those allotted to other members of the household. This date would also make Chaucer nineteen when, doubtless in the retinue of Prince Lionel, he joined Edward the Third's army, which invaded France in the autumn of 1359, and was taken prisoner in that country, as he himself informs us. (Against this date of 1340 as that of the poet's birth used to be set the traditional date of 1328. But the Petition of Geoffrey Stace in 1328—see Rolls of Parliament, ii. 14—expressly states that John Chaucer (the poet's father, whom Stace and his confederates had forcibly carried off from London in December 1324) was then still unmarried, 'unkore dismarie,' and living with his mother Maria, and his stepfather Richard Chaucer. Moreover, the Coram-Rege Roll of Trinity Term, 5 Edw. III. A.D. 1331, shows in the pleas of Geoffrey Stace that John Chaucer

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At a cost of 7s. (of which the paltock was 4s.), equal to about 5l. of our present money.
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had then married the Joan de Esthalle whom they tried to marry him to in 1324.) Chaucer's position in Prince Lionel's household would, says Mr. Bond, have given him 'the benefit of society of the highest refinement, in personal attendance on a young and spirited prince of the blood. He would have had his imagination fed by scenes of the most brilliant court festivities, rendered more imposing by the splendid triumphs with which they were connected; and he would have had the advantage of royal patrons in the early exercise of his genius.' He would have been helped in 'perfecting that gift which so transcendently distinguishes him from the versifiers of his time—refinement of expression in his own language'—a gift which his first poems show as well as his last. It is quite certain that Chaucer was a diligent student and a man of the most extensive learning. 'The acquaintance he possessed with the classics, with divinity, with astronomy, with so much as was then known of chemistry, and indeed with every other branch of the scholastic learning of the age, proves that his education had been particularly attended to.'

Chaucer's military career commenced, as we have seen, in the year 1359, at which time he must have joined Edward the Third's army, which invaded France in the beginning of November of that year. After ineffectually besieging Rheims the English army laid siege to Paris (1360), when at length, suffering from famine and fatigue, Edward made peace at Bretigny near Chartres. This treaty, called the 'Great Peace,' was ratified in the following October, and King John was set at liberty. In this expedition Chaucer was made prisoner, and on March 1, 1360, Edward III paid £16 towards Chaucer's ransom; 13s. 8d. less than he gave another man for a horse.

* That most splendid entertainment given by Edward III (in 1358) to the royal personages then in England—including the King of France, the Queen of Scotland, the King of Cyprus, and the sister of the captive King of France, and Edward's own mother, the almost forgotten Queen Isabella—at what was ever after called 'the Great Feast of St. George.' Chaucer was probably also present, with Prince Lionel, at the wedding of John of Gaunt and Lady Blanche of Lancaster, at Reading, and at the famous joustings subsequently held at London in honour of the event.

† Life of Chaucer by Sir H. Nicolas.
We have no means of ascertaining how he spent the next six years of his life, except from hints in our official records and the poet's own works. In 1367 the first notice of the poet occurs on the Issue Rolls of the Exchequer, when a pension of 20 marks for life was granted by the king to Chaucer as one of the 'valets of the king's chamber'—or, as the office was sometimes called, 'valet of the king's household'—in consideration of former and future services. This pension for 'former' services as well as future, leaves little doubt that Chaucer entered the king's household soon after his return to England. In this service the poet, then probably twenty-one, seems to have fallen desperately and hopelessly in love, probably with a lady above him in rank, who rejected him. His earliest original poem, his Compleynyte to Pite (pity), which must have been written about 1367, after his rejection by his lady-love, tells us that for many years he dared not speak his feelings towards her, and when at last he did so, he found Pity dead in her heart; but still he pleads pathetically with her for her love, and declares that though she still refuses it, and he desires only death, he will love her alone till that death comes.

8 Issue Rolls of the Exchequer and the Tower Rolls. The details here are from Sir H. Nicolas' Life of Chaucer, prefixed to Chaucer's poetical works in the Aldine series of the Poets.

h A mark was 13s. 4d. of our money, but the buying power of money was nearly ten times greater than at present. In 1350 the average price of a horse was 18s. 4d.; of an ox 1l. 4s. 6d.; of a cow 17s. 2d.; of a sheep 2s. 6d.; of a goose 9d.; of a hen 2d.; of a day's labour in husbandry 3d. In Oxford, in 1310, wheat was 10s. a quarter; in December 7s. 8d.; and in October 1311, 4s. 10d.

1 The old supposition that the 'Philippa' whom Chaucer married was the daughter of Sir Paon de Roet (a native of Hainault and King of Arms of Guienne) and sister to Katherine, widow of Sir Hugh Swynford, successively governess, mistress, and wife to John of Gaunt, Duke of Lancaster, was founded on heraldic grounds. The Roet arms were adopted by Thomas Chaucer. Then Thomas Chaucer was made (without the slightest evidence) Geoffrey's son, and Philippa Roet was then made Geoffrey's wife. Chaucer's wife Philippa was one of the ladies in attendance on Queen Philippa, and in 1366 a pension of 10 marks was granted to her. After the death of the queen she appears to have been attached to the court of Constance of Castile, second wife of John of Gaunt.
During the years 1368 and 1369, Chaucer was in London, and received his pension in person.

In 1369 (Aug. 15) the death of Queen Philippa took place, and two or three months later, Blanche, the wife of John of Gaunt, died, at the age of twenty-nine. Chaucer did honour to the memory of his patron's wife in a funeral poem entitled 'The Dethe of Blaunche the Duchesse.' And in this poem he tells us, though sadly, that his own hopeless eight years' love is cured, 'what will not be, must needs be left;' or, as he says in Troilus,

'Criseyde loveth the sone of Tydeus,
And Troilus mot wepe in cares colde.
Swich is this world, whoso kan it biholde!
In ech estat is litil hertes reste!
God leve us for to take it for the bestel!'

(Bk. V. st. ccli. ll. 1760-4.)

Chaucer's lines in the Blaunche about his hopeless love, which are referred to above, are in answer to the question why he cannot sleep at night.

'Trewly as I gesse,
I hold it be a sickēnes
That I have suffred this eight yere;
And yet my boote is never the nere;
For there is phisicien but one
That may me heale. But that is done.
Passe we over untille efte;
That wil not be, mote nedes be lefte.'

It was no good crying for the moon; and although the early shadow of disappointed love was still thrown over Chaucer's life, and made him tell of Troilus' sorrow, and sing the Complaint of Mars for his lost Venus, yet our poet was henceforth to work himself out into the freshness and brightness that still draw men to him as to spring sunshine.

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k 'And goodē fairē white she hete (was called),
That was my lady namē righte.
She was therto bothe faire and bryghte,
She haddē not hir namē wronge.'

(Dethe of Blaunche the Duchesse, ll. 947-950.)

1 =allow, grant.
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In the course of the next ten years (1370-1380) the poet was attached to the court, and employed in no less than seven diplomatic services. In 1370 he was abroad in the king's service, and received letters of protection, to be in force from June till Michaelmas. Two years after this (Nov. 12, 1372) Chaucer was joined in a commission with two citizens of Genoa to treat with the doge, citizens and merchants of Genoa, for the choice of an English port where the Genoese might form a commercial establishment. He appears to have left England before the end of the year, having on the 1st of December received the sum of 63l. 13s. 4d. in aid of his expenses. He remained in Italy nearly twelve months, and went on the king's service to Florence as well as to Genoa. His return to England must have taken place before the 22nd of Nov. 1373, as on this day he received his pension in person m.

This was Chaucer's first important mission. It was no doubt skilfully executed, and gave entire satisfaction to the king, who on the 23rd of April, 1374, on the celebration of the feast of St. George, at Windsor, made him a grant of a pitcher of wine daily, to be received in the Port of London from the hands of the king's butler n. On the 10th of May the Corporation of London granted Chaucer a lease for his life of the dwelling-house above the gate of Aldgate, with the rooms built over, and a certain cellar beneath, on condition that he kept these buildings in good

m In this embassy Chaucer is supposed to have made acquaintance with Petrarch, who was at Arqua, two miles from Padua, in 1373, from January till September, and to have learned from him the tale of the patient Griselda. But it is not certain that the old biographers of Chaucer are to be trusted in this matter. If the date of the later editions of Petrarch's version can be trusted (there is no date in Ulrich Tell's first edition), Petrarch did not translate this tale from Boccaccio's Decameron into Latin until the end of Sept. 1373, after Chaucer's return, and his death occurred the next year (July 1374). And though it is the Clerk of Oxenford, and not Chaucer, that asserts that he learned the tale of 'a worthy clerk' at Padua, 'Fraunces Petrarch, the laureate poete,' yet there can be no question that Chaucer's Clerk's Tale is an enlarged and adorned translation of Petrarch's Latin version of Boccaccio's Italian story.

n This was commuted in 1378 for a yearly payment of 20 marks.
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repair. About four weeks later, on the 8th of June, he was appointed Comptroller of the Customs and Subsidy of Wools, Skins and Leather, in the Port of London, and on the 13th of the same month he received a pension of 10l. for life from the Duke of Lancaster for the good service rendered by him and his wife Philippa to the said Duke, to his Consort, and to his mother the Queen. This is the first mention of Philippa Chaucer as Geoffrey's wife, though a Philippa Chaucer is named as one of the Ladies of the Chamber to Queen Philippa on Sept. 12, 1366, and subsequently. It is possible that Philippa Chaucer was a relative or namesake of Geoffrey, and that he married her in the spring or early summer of 1374; if not, he must have married her before Sept. 12, 1366.

Chaucer's Italian journey, and his study of Italian literature in consequence of it, exercised a marked influence on his writings, and opened the second period of his development, in which his Lyfe of Seynt Cecile, Parlament of Foules, Compleynt of Mars, Anelida and Arcite, Boece, Former Age, Troylus, and House of Fame, were probably composed.

In 1375 Chaucer's income was augmented by receiving from the crown (Nov. 8) the custody of the lands and person of Edmond Staplegate of Kent, which he retained for three years, during which time he received as wardship and marriage fee the sum of 104l.; and (on Dec. 8) the custody of five 'solidates' of rent in Soles in Kent. Toward the end of 1376 Sir John Burley and Chaucer were employed in some secret service, the nature of which is not known. On the 23rd of the same month the poet received 6l. 13s. 4d., and Burley twice that sum for the work upon which they had been employed.

In February 1377, the last year of Edward's reign, the poet was associated with Sir Thomas Percy (afterward Earl of Worcester)

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o In July 1376 Chaucer, as Comptroller of Wool Customs, received from the king the sum of 7l. 4s. 6d., being the fine paid by John Kent of London for shipping wool to Dordrecht without having paid the duty thereon.
p A solidate of land was as much land (probably an acre) as was worth a shilling.
in a secret mission to Flanders, and was shortly afterwards (April) probably joined with Sir Guichard d'Angle (afterwards Earl of Huntingdon) and Sir Richard Sturry to treat of peace with Charles V, King of France. In 1378 Richard II succeeded to the throne, and Chaucer appears to have been reappointed one of the king's esquires. In the middle of January he was probably sent with the Earl of Huntingdon to France to treat for a marriage of Richard with the daughter of the king of France. On his return he was employed in a new mission to Lombardy, along with Sir Edward Berkeley, to treat with Bernard Visconti, Lord of Milan (whose death Chaucer afterwards brought into his Monk's Tale) and Sir John Hawkwood, 'on certain affairs touching the expediting the king's war.' When Chaucer set out on this embassy he appointed Gower as one of his trustees to appear for him in the courts in case of any legal proceedings being instituted against him during his absence.

By deed of May 1, 1380, Cecilia Chaumpayne released Chaucer from his raptus of her. On the 8th of May, 1382, he was made Comptroller of the Petty Customs, retaining at the same time his office of Comptroller of the Wool Customs. These emoluments he continued to hold for the next four years, and was allowed the privilege of nominating a deputy, so that he had perhaps now, or perhaps soon after the loss of his office, leisure to devote himself to his great work, the Canterbury Tales, which, though never completed, was written at different times of his life, from 1373 to

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a Chaucer received for this service 10l. on Feb. 17, and 20l. on April 11.
7 Chaucer received 26l. 13s. 4d. on April 30, as part payment for this service, and in 1381 (March) he was paid an additional sum of 22l.
8 Chaucer was absent on this service from May 28 to Sept. 19, but was not paid till 1380, when he received 56l. 13s. 4d.
1 This circumstance proves the existence of an intimate friendship between the two poets. Chaucer dedicated his Troilus and Criseyde to Gower; and the latter poet, in the Confessio Amantis (Book vii.), makes Venus speak of Chaucer as follows:—

'And grete wel Chaucer, when ye mete,
As my disciple and my poete,
For in the flores of his youthe,
In sondry wyse, as he wel couthe.
1400, and prefaced by a Prologue, written on or about a journey in 1388. To this, the third period of his poetical life, also belong The Legende of Good Women (written before 1387), his Truth, and perhaps his Moder of God.

In 1386 Chaucer was elected a knight of the shire for Kent, in the Parliament held at Westminster. John of Gaunt was abroad at this time; and the Duke of Gloucester, at the head of the government, was most likely not well disposed towards the protégé of his brother, with whom he was now on ill terms. On the 1st of December, Chaucer was dismissed from his offices of Comptroller of Wool, Woolfells and Leather, and of Comptroller of Petty Customs, and others were appointed in his place.

The loss of his emoluments reduced the poet from affluence to poverty—his beautiful 'balade of Truth' ('Flee fro the presse') probably speaks his own feelings in this time of his distress—and we find him raising money upon his two pensions of 20 marks, which on the 1st of May, 1388, were cancelled and assigned to John Scalby. To add to his trouble, his wife died in 1387: yet in 1388 he made his merry Canterbury pilgrimage. Richard, in 1389, dismissed his council, and took the reins of government into his own hands; the Lancastrian party were restored to power, and Chaucer was appointed Clerk of the King's Works at Westmin-

Of dytees and of songes glade,
The whiche he for my sake made,
The land fulfylled is over alle;
Whereof to him in specyalle
Above alle other, I am most holde (beholden).
Forthy nowe in his dayes olde
Thou shalt him telle this message,
That he uppon his latter age,
To sette an end of al his werke,
As he whiche is myn owne clerke,
Do make his Testament of Love,
As thou hast done thy shrift above,
So that my courte yt may recorde. 

* The Parliament of 1386 compelled Richard to appoint a commission to enquire into the state of the subsidies and customs. The commissioners began their duties in November, and the removal of certain officers may be attributed to their investigations.
ster, at a salary of 2s. a-day, about 1l. of our money. The next year (1390) he was also appointed Clerk of the Works at St. George's Chapel, Windsor, and made one of a Commission to repair the Thames Banks between Woolwich and Greenwich. In 1391 he was superseded, and for the next three years his only income was his annuity of 10l. from the Duke of Lancaster, and an allowance of 40s., payable half-yearly, for the robes as the king's esquire. In 1391 Chaucer translated and compiled his Treatise on the Astrolabe, for his little son Lewis, which was probably followed by his Compleynt of Venus, his Envoy to Skogan, Marriage, Gentilnesse, Lack of Stedfastness, Fortune, and his Compleynt to his Purse (in Sept. 1399).

On the 28th of July, 1394, Chaucer obtained a grant from the king of 20l. a-year for life, payable half-yearly at Easter and Michaelmas; but at this time the poet appears to have been in very distressed circumstances, for we find him making application for advances from the Exchequer on account of his annuity, and as these were not always made to him personally during the next few years, it is supposed that he was labouring under sickness or infirmity, for it does not appear that he was absent from London.

In 1398 (May 4) letters of protection were issued to Chaucer, forbidding any one, for the term of two years, to sue or arrest him on any plea except it were connected with land. Five months later (Oct. 18) the king made him a grant of a tun of wine a-year for life. Next year Henry Bolingbroke, son of John of Gaunt, supplanted his cousin Richard, and within four days after he came to the throne Chaucer's pension of 20 marks was doubled—in addition to the annuity of 20l. which had been given him by Richard II—doubtless in answer to the poet's Compleynte of his poverty, which was addressed to Henry IV, and hailed him as 'verray Kynge by lygne and free eleccioun.'

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x 'To yow, my Purse, and to noon other wight, Complayn I, for ye be my lady dere; I am so sory now that ye been lyght, For, certes, but-yf ye make me hevy chere, Me were as leef be layd upon my bere.'
On Christmas Eve, 1399, the poet covenanted for the lease for fifty-three years (a long agreement for a man in his fifty-ninth year to make), of a house in the garden of the Chapel of St. Mary, Westminster, where it is probable that he ended his days. The date (Oct. 25, 1400) assigned to his death by Nicholas Brigham is corroborated by the entries in the Issue Rolls, no note of payment being found after March 1st, 1400.

Whether, at his death, Chaucer had drawn near the ripe age of three-score and ten (if born before 1340), or had attained to that of three-score (on the 1340 date), he would be justly entitled to the epithets old and reverent, applied to him by his contemporaries Gower and Hoccleve.

Chaucer had one son, Lewis, who probably died young, to whom he addressed his treatise on the Astrolabe in 1391. There is no evidence whatever that Thomas Chaucer, who attained to immense wealth, and whose great-grandson, John de la Pole (Earl of Lincoln), was declared by Richard III heir-apparent to the throne, was Chaucer's son or relative.

In the Prologue to The Rime of Sir Thopas, we have prob-

For whiche unto your mercy thus I crye,
Beeth hevy ageyne or elles mote I dye,
Now voucheth sauf this day or hyt be nyghte,
That I of you the blissful sound may here,
Or see your colour lyke the sonne bryghte,
That of yeolownesse hadde never pere;
Ye be my lyfe, ye be myn hertys stere.
Quene of comfort and goode companye
Beth hevy aseyne, or elles moote I dye.
Now Purse, that art to me my lyves lyghte,
And saveour, as doun in this worlde here,
Oute of this toune help me thurgh your myghte,
Syn that ye wolde nat bene my tresorere,
For I am shave as nye as is a frere,
But I pray unto your curtesye
Beth hevy aseyyn, or elles moote I dye.'

(Chaucer, ed. Morris, vi. p. 294.)

* Leland says that Chaucer ‘lived to the period of grey hairs, and at length found old age his greatest disease.’ In Hoccleve’s portrait of the poet he is represented with grey hair and beard.

* Oure host to jape began,
And than at erst he loked upon me
ably a faithful picture of Chaucer's personal appearance in 1388, agreeing in some points with his later portrait by Hoccleve. In person he was corpulent, and, like his host of the Tabard, 'a large man,' and no 'poppet' to embrace; but his face was small, fair, and intelligent, his eye downcast and meditative, but dazed by age and study. Altogether he had an 'elvish' or weird expression of countenance, which attracted the attention of those who came into contact with him for the first time, and with whom he seems to have been reserved and reticent. His extensive acquirements and voluminous writings show that he was a hard-working student; from incidental allusions in The House of Fame, we learn that when his labours and 'reckonings' at the Custom House were over, and he returned home, instead of rest and novelties he sat and pored over his books until his eyes were 'dased' and dull; and often at night an aching head followed the making of 'books, songs, and ditties.' So absorbed was he in his studies, that for the time neither foreign affairs, his neighbours' gossip, 'nor anything else that God had made,' had any interest for him. Hermit-like though he lived, Chaucer was not naturally a recluse, and still less an ascetic: given more to observe than to talk, he loved good and pleasant society, and to sit at the festive board; for, as he himself tells us, 'his abstinence was but little.'

Though an essentially dramatic spirit pervades nearly the whole

And saydō thus, "What man art thou?" quod he;
"Thou lokest as thou woldest fynde an hare,
For ever upon the ground I se the stare;
Approchē ner, and lokē merily.
Now ware you, sires, and let this man have space,
He in the wast is schape as wel as I;
This were a popet in an arm to embrace
For any womman, smal and fair of face.
He semeth elvisch by his countenance,
For unto no wight doth he daliunce."'

a This is a coloured portrait found in the margin of Hoccleve's work 'De Regimine Principum' in Harl. MS. 4866. Other MSS. contain other paintings of Chaucer; but the care bestowed on the Harleian one, which really looks like a portrait, has made critics believe it a genuine likeness.

b Tyrwhitt renders elvish by 'shy.'
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of his works, yet Chaucer is above all things a narrator, and we must reckon him among the objective and not the subjective poets; among the epic, of Goethe's threefold division of all poets into epic, dramatic, and lyrical. Yet he is subjective, lyrical, too. Chaucer himself is in all his original works: hopeless and sad in his early poems, bright and humourful in his later ones, poor and suppliant in his last. Among his chief characteristics are his delightful freshness and simplicity, his roguish genial humour—he was full of quaint fun—his heartfelt love of nature, his tender pathos, his knowledge of women—the naughty he quizzed in most happy style, and the good he honoured and praised with all his might—his love of his dear old books, his power of lifelike portraiture, his admirable story-telling, and the perfection of his verse. 'His best tales run on like one of our inland rivers, sometimes hastening a little and turning upon themselves in eddies that dimple without retarding the current; sometimes loitering smoothly, while here and there a quiet thought, a tender feeling, a pleasant image, a golden-hearted verse, opens quietly as a water-lily, to float on the surface without breaking it into ripple.' Chaucer's ardent love of Nature, finely apostrophised by the poet as 'the vicar of the Almighty Lord,' is everywhere apparent. What is more spontaneous and characteristic of the poet than such joyous outbursts as the following?

'Herkneth these blisful briddës how they synge,
And seth the fressche floures how they springe;
Ful is mya hert of revel and solaas.'

(Nonne Prestes Tale, ll. 380–382.)

Even his love and reverence for books gave way before an eager desire to enjoy the beauties of nature in that season of the year when all around him was manifesting life and loveliness.

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c Prof. J. R. Lowell's essay, in his 'My Study Windows,' p. 87,—a book that every Chaucer student should buy and read.

d 'And as for me, though that I konne but lyte (little),
On bokes for to rede I me delye,
And to hem yive (give) I feyth and ful credence,
And in myn herte have hem in reverence.
Not less evident is Chaucer's high estimation of women, and his 'perception of a sacred bond, spiritual and indestructible, in true marriage between man and woman.' Of all the flowers in the mead, the daisy, 'the emperice and floure of floures alle,' was Chaucer's favourite, because to him it was the fit representative of the 'trouthe of womanhede.'

As Mr. Morley has well remarked, 'Ditties in praise of the Marguerite, or daisy, were popular with the French fashionable poets; but none of them, like Chaucer, among all their allegorical dreamings, ever dreamed of celebrating in that flower an emblem of womanly truth and purity, wearing its crown as a gentle, innocent, devoted wife.'

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So hertely that there is game noon,
That for my bokes maketh me to goon,
But yt be seldom on the holy day,
Save, certeynly, whan that the monethe of May
Is comen, and that I here the foules synge,
And that the floures gynnen for to sprynge,
Fairewel my boke, and my devocioun!


'For who can be so buxom as a wyf?
Who is so trewe and eek so ententyf,
To kepe him, seek and hool, as is his make?
For wele or woo sche wol him not forsake.
She is not wery him to love and serve,
Theigh that he lay bedred til that he sterve.

A wyf is Goddes yifte verrayly

Mariage is a ful gret sacrament;

Her may ye see, and here may ye prove,
That wyf is mannes help and his comfort,
His paradis terrestre and his desport,
So buxom and so vertuous is sche,
Thay mosten neede lyve in unite;
O fleisch they ben, and on blood, as I gesse,
Have but oon herte in wele and in distresse.
A wyf? a! Seinte Mary, benedicite,
How mighte a man have eny adversité
That hath a wyf? certes I can not saye.'

(The Marchaundes Tale.)

INTRODUCTION.

Though Chaucer was so intimately connected with the court, and enjoyed no small share of courtly favours, he protested nobly and fearlessly against the popular opinion that churls or villains (in the legal sense of the term, that is, persons of plebeian rank) were necessarily prone to be guilty of base and unworthy actions; and at the present day we can hardly appreciate the boldness which made him assert more than once that the true test of gentility is nobleness of life and courtesy of manners, and not mere ancestral rank, and which made him in the Persones Tale denounce the oppression of thralls or ‘villains’ by their lords. (See Persones Tale, ed. Morris, iii. pp. 301, 332–334.)

As we have already said, Chaucer's great work, the Canterbury Tales, was not put together till after the year 1386. His earlier literary productions were mostly translations, or imitations from foreign sources, Latin, French, and Italian, and have therefore but little claim to originality, except so far as he altered or added to his originals; but even in these efforts there are many excellences and traces of the poet's genius, especially of his great power over language, which made his ability as a translator known and highly appreciated by his literary contemporaries. Francis Eustace Deschamps, in a 'Ballade à Geoffroi Chaucer,' speaks of him in the warmest terms of praise as 'grand translateur, noble Geoffroy Chaucier!' But it is to the Canterbury Tales that Chaucer owes his fame and rank as the first poet of modern English literature, and in this work—the result of years of labour and study—the genius and power of the poet are most strongly expressed.

8 The chief minor works of Chaucer are:—(perhaps) The Romaeunt of the Rose (a translation of a portion of the Roman de la Rose), a work in two parts, the first part, of 4,070 lines, by Guillaume de Louis (1200–1230), and the Sequel, of 18,002 lines, by Jean de Meung, written nearly half a
The Canterbury Tales are a collection of stories related by certain pilgrims who rode together in true English fellowship to worship and pay their vows at the shrine of the 'holy and blisful (blessed) martyr' Thomas à Becket.

The first hint of thus joining together a number of stories by one common bond was probably borrowed from Boccaccio's Decameron; but Chaucer's plan was far better than that of the Decameron, and looked to a much greater result. ... Boccaccio, who died twenty-five years before Chaucer, placed the scene of his Decameron in a garden, to which seven fashionable ladies had retired with three fashionable gentlemen, during the plague that devastated Florence in 1348. The persons were all of the same class, young and rich, with no concern in life beyond the bandying of compliments. They shut themselves up in a delicious garden of the sort common in courtly inventions of the middle ages, and were occupied in sitting about idly, telling stories to each other. The tales were usually dissolute, often witty, sometimes exquisitely poetical, and always told in simple charming prose. The purpose of the story-tellers was to help each other to forget the duties on which they had turned their backs, and stifle any sympathies they might have had for the terrible griefs

century later: The Assembly of Fowls, or the Parliament of Birds (?1374); Chaucer's A B C, translated out of Guillaume de Guileville's 'Pelerinage de l'Homme,' written about 1330; The Book of the Duchesse (1369); Troylus and Criseyde, an enlarged version of Boccaccio's Filostrato(?written 1380-82); The Complaint of Mars (?1375); The Complaint of Venus (translated from Gransson; The House of Fame (?1384); The Legend of Good Women (about 1386); Anelida and Arcite; and a prose Treatise on the Astrolabe (1391).

The Court of Love, Lydgate's Complaint of the Black Knight, The Cuckoo and the Nightingale, The Isle of Ladies, Chaucer's Dream, The Flower and the Leaf, are also usually ascribed to Chaucer, but Mr. Bradshaw holds that they bear internal evidence of not being the production of the author of the Canterbury Tales—for 'all these poems (as well as the Romaut of the Rose) contravene the laws of rhyme observed by Chaucer in the works, both of youth and old age, that are certainly his.' (See Temporary Preface to the Six-Text Edition of Chaucer's Canterbury Tales, ed. Furnivall, p. 108.) Hertzberg, Mr. Bradshaw, &c., have adduced good reasons for excluding The Testament of Love from the list of Chaucer's works.

h Mr. Wright thinks that the widespread Romance of the 'Seven Sages,' of which there are several English versions, gave Chaucer the idea of his plot.
of their friends and neighbours who were dying a few miles away. Chaucer substituted for the courtly Italian ladies and gentlemen who withdrew from fellowship with the world, as large a group as he could form of English people, of rank widely differing, in hearty human fellowship together. Instead of setting them down to lounge in a garden, he mounted them on horseback, set them on the high road, and gave them somewhere to go and something to do. The bond of fellowship was not fashionable acquaintance and a common selfishness. It was religion; not indeed in a form so solemn as to make laughter and jest unseemly, yet according to the custom of the day, a popular form of religion, the pilgrimage to the shrine of Thomas à Becket, into which men entered with much heartiness. It happened to be a custom which had one of the best uses of religion, in serving as a bond of fellowship in which conventional divisions of rank were for a time disregarded; partly because of the sense, more or less joined to religious exercise of any sort, that men are equal before God, and also, in no slight degree, because men of all ranks trotting upon the high road with chance companions whom they might never see again, have been in all generations disposed to put off restraint, and enjoy such intercourse as might relieve the tediousness of travel.

It would take up too much space to enter upon any analysis of the several stories which make up this wonderful collection. It will suffice to consider briefly such portions of the Canterbury Tales as are included in this volume of Selections; and first in order and importance comes the Prologue, in which we have laid before us the general plan, and the several characters of the whole work.

In the pleasant season of April, as Chaucer lay at the Tabard, one of the chief houses of public entertainment, situated in the High-street of Southwark, nine-and-twenty pilgrims on their way to Canterbury, arrived at the 'hostelry.' The poet, being on the

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2 Elsewhere a date is given, the 18th of April, corresponding to the 7th of May (1388).
same errand as themselves, joined them, and in a short time was on intimate and friendly terms with each member of the company. The host of the inn, 'Harry Bailly,' made one more, and presided over this 'merry company' during their journey to and from Canterbury. At his suggestion it was agreed that each pilgrim should tell two tales on their road to Becket's shrine, and two other tales on their way home; but as the number of the pilgrims was thirty-two, and there are only twenty-four stories, it is evident that more than half the tales are wanting, which may be accounted for by supposing that Chaucer died before the completion of his work, or even before he had settled upon the exact arrangement of the several tales, though the order of those he has left, and the probable stages of the journey to Canterbury, have been made out by Mr. Bradshaw and Mr. Furnivall in the latter's Temporary Preface to the Six-Text Edition of Chaucer, Part i.

'After a brief introduction, filled with the most cheerful images of spring, the season of the pilgrimage, the poet commences the narrative with a description of the person and the character of each member of the party. This description extends to about seven hundred lines, and of course affords space for a very spirited and graphic portrayal of the physical aspect, and an outline of the moral features of each. The latter part of the description is generally more rapidly sketched, because it was a part of the author's plan to allow his personages to bring out their special traits of character, and thus to depict and individualise themselves, in the interludes between the tales. The selection of the pilgrims is evidently made with reference to this object of development in action, and therefore constitutes an essential feature of the plot. We have persons of all the ranks not too far removed from each other by artificial distinctions to be supposed capable of associating upon that footing of temporary equality which is the law of good fellowship, among travellers

\[\text{k The canon and his yeoman joined them at Boughton-under-Blean, seven miles on the London side of Canterbury; but the master's doings being exposed by his servant, he was glad to ride away for very sorrow and shame.}\]
bound on the same journey and accidentally brought together. All the great classes of English humanity are thus represented, and opportunity is given for the display of the harmonies and the jealousies which now united, now divided, the interests of the different orders and different vocations in the commonwealth. The clerical pilgrims, it will be observed, are proportionately very numerous. The exposure of the corruptions of the Church was doubtless a leading aim with the poet; and if the whole series, which was designed to extend to at least fifty-eight tales, had been completed, criminations and recriminations of the jealous ecclesiastics would have exhibited the whole profession in an unenviable light.

'But Chaucer could be just as well as severe. His portrait of the prioress, though it does not spare the affectations of the lady, is complimentary; and his "good man of religion," the "pore Persoun of a toun," of whom it is said that—

"Cristes lore, and his apostles twelve
He taughte, and first he folwed it himselfe,"

has been hundreds of times quoted as one of the most beautiful pictures of charity, humility, and generous, conscientious, intelligent devotion to the duties of the clerical calling, which can be found in the whole range of English literature.

'None of these sketches, I believe, has ever been traced to a foreign source; and they are so thoroughly national, that it is hardly possible to suppose that any imagination but that of an Englishman could have conceived them. In the first introduction of the individuals described in the prologues to the several stories, and in the dialogues which occur at the pauses between the tales, wherever, in short, the narrators appear in their own persons, the characters are as well marked and discriminated, and as harmonious and consistent in action, as in the best comedies of modern times. Although, therefore, there is in the plan of the composition nothing of technical dramatic form

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1 'I see all the pilgrims in the Canterbury Tales, their humours, their features, and the very dress, as distinctly as if I had supped with them at the Tabard in Southwark.' (Dryden, Preface to The Fables.)
or incident, yet the admirable conception of character, the consummate skill with which each is sustained and developed, and the nature, life, and spirit of the dialogue, abundantly prove that if the drama had been known in Chaucer’s time as a branch of living literature, he might have attained to as high excellence in comedy as any English or continental writer. The story of a comedy is but a contrivance to bring the characters into contact and relation with each other, and the invention of a suitable plot is a matter altogether too simple to have created the slightest difficulty to a mind like Chaucer’s. He is essentially a dramatist; and if his great work does not appear in the conventional dramatic form, it is an accident of the time, and by no means proves a want of power of original conception or of artistic skill in the author.

‘This is a point of interest in the history of modern literature, because it is probably the first instance of the exhibition of unquestionable dramatic genius in either the Gothic or the Romance languages. I do not mean that there had previously existed in modern Europe nothing like histrionic representation of real or imaginary events; but neither the Decameron of Boccaccio, to which the Canterbury Tales have been compared, nor any of the Mysteries and Moralities, or other imaginative works of the middle ages, in which several personages are introduced, show any such power of conceiving and sustaining individual character as to prove that its author could have furnished the personnel of a respectable play. Chaucer therefore may fairly be said to be not only the earliest dramatic genius of modern Europe, but to have been a dramatist before that which is technically known as the existing drama was invented.’

The Knightes Tale, or at least a poem upon the same subject, was originally composed by Chaucer as a separate work. As such, it is mentioned by him, among some of his other works, in the Legende of Goode Women (ll. 420, 1), under the title of ‘Al the Love of Palamon and Arcite of Thebes, thogh the storye ys knowne lyte;’ and the last words seem to imply that it had

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m Marsh, Origin and History of the English Language, pp. 417-419.
not made itself very popular. It is not impossible that at first it was a mere translation of the Teseide of Boccaccio, and that its present form was given it when Chaucer determined to assign it the first place among his Canterbury Tales.

It may not be unpleasing to the reader to see a short summary of it, which will show with what skill Chaucer has proceeded in reducing a poem of about ten thousand lines to a little more than two thousand without omitting any material circumstance.

The Teseide is distributed into twelve Books or Cantos.

Bk. i. Contains the war of Theseus with the Amazons, their submission to him, and his marriage with Hippolyta.

Bk. ii. Theseus, having spent two years in Scythia, is reproached by Perithous in a vision, and immediately returns to Athens with Hippolyta and her sister Emilia. He enters the city in triumph; finds the Grecian ladies in the temple of Clemenzia; marches to Thebes; kills Creon, &c., and brings home Palemone and Arcita, who are ‘Damnati—ad eterna presone.’

Bk. iii. Emilia, walking in a garden and singing, is heard and seen first by Arcita, who calls Palemone. They are both

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n ‘The Knight’s Tale is an abridged translation of a part of Boccaccio’s Teseide, but with considerable change in the plan, which is, perhaps, not much improved, and with important additions in the descriptive and the more imaginative portions of the story. These additions are not inferior to the finest parts of Boccaccio’s work; and one of them, the description of the Temple of Mars, is particularly interesting, as proving that Chaucer possessed a power of treating the grand and terrible, of which no modern poet but Dante had yet given an example.’ (Marsh, Origin and History of the English Language, pp. 423, 424.)

Out of 2,250 of Chaucer’s lines, he has only translated 270 (less than one-eighth) from Boccaccio; only 374 more lines bear a general likeness to Boccaccio; and only 132 more a slight likeness.’ (Furnivall, Temporary Preface to Six-Text Edition of Chaucer.)

‘Several parallel lines between Chaucer’s Troilus and the Knightes Tale show that Troilus and the original draught of the Knightes Tale, to which Chaucer himself gives the name of “Palemon,” were in hand at about the same time.’ (Skeat, in Notes and Queries, Fourth Series, iv. 292.)

o In describing the commencement of this amour, which is to be the subject of the remainder of the poem, Chaucer has entirely departed from his author in three principal circumstances, and, I think, in each with very good reason: (1) By supposing Emilia to be seen first by Palamon, he gives him an advantage over his rival which makes the catastrophe more consonant to poetical justice; (2) The picture which Boccaccio has exhibited of two
equally enamoured of her, but without any jealousy or rivalship. Emilia is supposed to see them at the window, and to be not displeased with their admiration. Arcita is released at the request of Perithous; takes his leave of Palemone, with embraces, &c.

Bk. iv. Arcita, having changed his name to Pentheo, goes into the service of Menelaus at Mycenae, and afterwards of Peleus at Aegina. From thence he returns to Athens and becomes a favourite servant of Theseus, being known to Emilia, though to nobody else; till after some time he is overheard making his complaint in a wood, to which he usually resorted for that purpose, by Pamphilo, a servant of Palemone.

Bk. v. Upon the report of Pamphilo, Palemone begins to be jealous of Arcita, and is desirous to get out of prison in order to fight with him. This he accomplishes with the assistance of Pamphilo, by changing clothes with Alimeto, a physician. He goes armed to the wood in quest of Arcita, whom he finds sleeping. At first, they are very civil and friendly to each other. Then Palemone calls upon Arcita to renounce his pretensions to Emilia, or to fight with him. After many long expostulations on the part of Arcita, they fight, and are discovered first by Emilia, who sends for Theseus. When he finds who they are, and the cause of their difference, he forgives them, and proposes the method of deciding their claim to Emilia by a combat of a hundred on each side, to which they gladly agree.

Bk. vi. Palemone and Arcita live splendidly at Athens, and send out messengers to summon their friends, who arrive; and the principal of them are severally described, viz. Lycurgus, Peleus, Phocus, Telamon, &c.; Agamemnon, Menelaus, Castor, and Pollux, &c.; Nestor, Evander, Perithous, Ulysses, Diomedes, Pygmalion, Minos, &c.; with a great display of ancient history and mythology.

young princes violently enamoured of the same object, without jealousy or rivalship, if not absolutely unnatural, is certainly very insipid and unpoetical;

(3) As no consequence is to follow from their being seen by Emilia at this time, it is better, I think, to suppose, as Chaucer has done, that they are not seen by her.
Bk. vii. Theseus declares the laws of the combat, and the two parties of a hundred on each side are formed. The day before the combat, Arcita, after having visited the temples of all the gods, makes a formal prayer to Mars. The prayer, being personified, is said to go and find Mars in his Temple in Thrace, which is described; and Mars, upon understanding the message, causes favourable signs to be given to Arcita. In the same manner Palemone closes his religious observances with a prayer to Venus. His prayer being also personified, sets out for the temple of Venus on Mount Githerone, which is also described; and the petition is granted. Then the sacrifice of Emilia to Diana is described, her prayer, the appearance of the goddess, and the signs of the two fires. In the morning they proceed to the theatre with their respective troops, and prepare for the action. Arcita puts up a private prayer to Emilia, and harangues his troop publicly, and Palemone does the same.

Bk. viii. Contains a description of the battle, in which Palemone is taken prisoner.

Bk. ix. The horse of Arcita, being frightened by a Fury, sent from Hell at the desire of Venus, throws him. However, he is carried to Athens in a triumphal chariot with Emilia by his side; is put to bed dangerously ill; and there by his own desire espouses Emilia.

Bk. x. The funeral of the persons killed in the combat. Arcita, being given over by his physicians, makes his will, in discourse with Theseus, and desires that Palemone may inherit all his possessions and also Emilia. He then takes leave of Palemone and Emilia, to whom he repeats the same request. Their lamentations. Arcita orders a sacrifice to Mercury, which Palemone performs for him, and dies.

Bk. xi. Opens with the passage of Arcita's soul to heaven, imitated from the Ninth Book of Lucan. The funeral of Arcita. Description of the wood felled takes up six stanzas. Palemone builds a temple in honour of him, in which his whole history is painted. The description of this painting is an abridgment of the preceding part of the poem.
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Bk. xii. Theseus proposes to carry into execution Arcita's will by the marriage of Palemone and Emilia. This they both decline for some time in formal speeches, but at last are persuaded and married. The kings, &c., take their leave, and Palemone remains—'in gioia e in diporto con la sua dona nobile e cortese.'

The Nonne Prestes Tale is so characteristic of Chaucer's genius, that Dryden, who modernised it as the fable of the 'Cock and Fox,' thought it to be of the poet's own invention; but it is no doubt taken from a fable of about forty lines, 'Dou Coc et dou Werpil,' in the poems of Marie of France, which is amplified in the fifth chapter of the old French metrical Roman de Renart, entitled 'Se comme Renart prist Chantecler le Coc.'

Chaucer's English, like that of the present day, is an uninflected or analytic language, and in this respect it differed from the language of many earlier authors, and especially from that oldest form of English usually termed Anglo-Saxon, which was originally inflected or synthetic, that is to say, it expressed grammatical relation by a change in the form of words, instead of employing auxiliary words. The circumstances which led to this conversion are well known, forming as they do a part of the history of the English people. The first in order of time is the invasion, settlement, and conquest of the country by the Danes, extending over a period of nearly a century and a half (A.D. 867-1013). The Danish influence upon the language seems to have affected chiefly the dialects of the north and east parts of the island, in consequence of which their inflexions and syntactical structure were much simplified, and they assumed a more modern appearance than the speech prevailing in other districts. Doubtless it caused the language generally to be in a very unsettled state, and the revolution thus commenced was accelerated by the Norman Conquest, which followed in the year 1066. Norman rule introduced a new civilization of a far higher order than had ever before existed in England, and of this the Normans were fully sensible, and

P Tyrwhitt, Introductory Discourse to the Canterbury Tales.
utterly despised both the language and literature of the Saxons as only fit for churls and villains. In a certain sense English ceased to be the language of literature, and for about two hundred years Norman-French was the language of the Court, the Church, the Courts of Law, and of the upper and middle classes of society, and divided literature with the Latin tongue. But though the English were thus made to feel their position as a subject people, they clung most pertinaciously to the speech of their forefathers, and after a long and continuous struggle English regained its supremacy as the language of literature and the common tongue of all who claimed the name of Englishmen, while Norman-French was reduced to a mere provincial dialect. This was brought about by the fusion of the Saxon and Norman races, about the time of Henry II; by the severance of Normandy from England and its annexation to France, in the time of John; by the wars of Edward III, which did much to promote religious and political liberty, and by the adoption of English as the household speech by that part of the nation that had previously spoken French, which happened about the middle of the fourteenth century.

The Norman Conquest wrought a twofold revolution in the language: the first, which extended over nearly the whole of the twelfth century, affected the grammatical forms of the language; final vowels were changed, some consonants became softened, and many of the older inflexions of nouns, adjectives and verbs went out of use, their place being supplied by prepositions and auxiliary words. This was a period of great grammatical confusion, but the vocabulary remained unchanged. At the beginning of the thirteenth century, we find the grammatical forms more settled; but many provincial elements unknown to the oldest English had crept in, and about the

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4 It is altogether erroneous to suppose that immediately after the Norman Conquest English ceased to be written, for from Ælfric to Chaucer we have an almost unbroken series of vernacular literature by which we are able to determine with tolerable exactness the various changes in grammar and vocabulary which occurred during this interval.
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middle of this period we have to note a further change in the substance of the language, caused by the infusion of the Norman-French element. The additions to the vocabulary were at first small, but they gradually increased, and about the middle of the fourteenth century they formed no inconsiderable part of the written language. In Chaucer's works these loans are so numerous that he has been accused of corrupting the English language by a large and unnecessary admixture of Norman-French terms. But Chaucer, with few exceptions, employed only such terms as were in use in the spoken language, and stamped them with the impress of his genius, so that they became current coin of the literary realm.

The period in which Chaucer lived was one of great literary activity, and such names as Richard Rolle of Hampole, Minot, Mandeville, Langland, Wicliffe, and Gower, prove that the English language was in a healthy and vigorous condition, and really deserving of the importance into which it was rising. But as yet there was no national language, and consequently no national literature; the English of the twelfth, thirteenth, and fourteenth centuries diverged into many dialects, each having its own literature intelligible only to a comparatively small circle of readers, and no one form of English can be considered as the type of the language of the period. Of these dialects the East Midland, spoken, with some variation, from the Humber to the Thames, was perhaps the simplest in its grammatical structure, the most free from those broad provincialisms which particularised the speech of other districts, and presented the nearest approach in form and substance to the language of the present day as spoken and written by educated Englishmen. In the works of Ormin and Robert of Brunne we have evidence of its great capacity for literary purposes. Wicliffe and Gower added considerably to its importance, but in the hands of Chaucer it attained to the dignity of a national language. He represented, and indentified himself with, that

\[From this Babylonish confusion of speech [i.e. the numerous local dialects of the English language in the fourteenth century] the influence\]
new life which the English people at this time were just commencing, and his works reflect not only his own inimitable genius, but the spirit, tastes, and feelings of his age. It was this, combined with his thorough mastery over the English language, that caused Chaucer to become to others (what no one had been before) a standard of literary excellence; and for two hundred years after he had no equal, but was regarded as the father of English poetry, the Homer's of his country, and the well of English undefiled.

With the Canterbury Tales commences the modern period of English literature. Our earlier authors are usually studied for their philological importance, and most of them require the aid of a grammar and a glossary, but Chaucer is as easily understood as Spenser and Shakespeare. Not many of his terms are wholly obsolete, and but few of his inflections have gone wholly out of use. But as some special acquaintance with Chaucer's English will be of great service in mastering the poet's system of versification, an outline of his grammatical forms (for the most part taken from Prof. F. J. Child's Essay on Chaucer) is here subjoined, which will be found useful should the young student feel disposed to make himself acquainted with the works of earlier English writers.

NOUNS.

Number. - The plural for the most part terminates in

-ès:—

'And with his stremès dryeth in the grevës
The silver dropës hongyng on the leevës.'

(Knightes Tale, ll. 637-8.)

and example of Chaucer did more to rescue his native tongue than any other single cause; and if we compare his dialect with that of any writer of an earlier date, we shall find that in compass, flexibility, expressiveness, grace, and of all the higher qualities of poetical diction, he gave it at once the utmost perfection which the materials at his hand would admit of.' (Marsh, Origin and History of the English Language, p. 381.)

* 'In the first place, as he (Chaucer) is the father of English poetry, so I hold him in the same degree of veneration as the Grecians held Homer, or the Romans Virgil.' (Dryden's Preface to The Fables.)
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1. -s is frequently added, (a) To nouns terminating in a liquid or dental, as bargayns, nacioouns, palmers, pilgryms, &c.; (b) To most words of more than one syllable.

In some MSS. we find -is, -us, for -es—as bestis, beasts; leggus, legs; othus, oaths—which seem to be dialectical varieties, and probably due to the scribe who copied the MSS.

2. Some few nouns (originally forming the plural in -an) have -en, -n; as asschen, ashes; assen, asses; been, bees; eyen, yen, eyes; fleen, fleas; flon, arrows; oxen; ton, toon, toes; schoon, shoes.

The following have -n, which has been added to older forms—(a) in -e (originally in -u); (b) in a or y.

(a) Brethren (A. S. brothru, O. E. brothre, brethre), brothers.
Doughtren (A. S. dohtru, O. E. dohtre), daughters.
Sistren, sustren (A. S. sawostru, O. E. sawustre), sisters.
Children (A. S. cildru, O. E. childre), children.

(b) Fon, foon (A. S. fá), foes; kyn (A. S. cy), kine.

3. The following nouns, originally neuter, have no termination in the plural:—deer, folk, good, bors, neet, scheep, swin, thing, yer, yeer; as in the older stages of the language night, winter, freond (A. S. froynd) are used as plurals.

4. Feet, gees, men, teeth, are examples of the plural by vowel-change.

Case.—The genitive case singular ends in -ës; as—

‘Ful worthi was he in his lordës were.’ (Prol. 1. 47.)

1. In Anglo-Saxon, fader, brother, doughter, took no inflexion in the genitive singular: this explains such phrases as ‘fader day,’ ‘fader soule,’ ‘brother sone,’ ‘doughter name.’

2. The following phrases contain remnants of feminine nouns which originally formed the genitive in -an (first declension of A. S. nouns):—‘Lady (=ladyë) grace;’ ‘lady veyl;’ ‘cherchë blood;’ ‘hertë blood;’ ‘widow (=widewë) sone;’ ‘sonné upriste’ (uprising).

In some of the O. E. Northern and Midland dialects we find brether (brothers), childer (children), deghter (daughters.)

In some of the Northern and Midland dialects we find kye (cows).
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3. The dative case singular occasionally occurs and terminates in -e; as bedde, bulte, &c.

4. The genitive plural is much the same as in modern English; as ‘foxes tales;’ ‘mennës wittes.’ Forms in -en (= -ene) are not common in Chaucer’s works: ‘his eyghen (of eyes) sight’ occurs in Canterbury Tales, i. 10134 (Wright’s Text).

ADJECTIVES.

Adjectives, like the modern German, have two forms—Definite and Indefinite. The definite form preceded by the definite article, a demonstrative adjective, or a possessive pronoun, terminates in -ë in all cases of the singular; as ‘the yonge sone,’ ‘his halfe cours.’ Words of more than one syllable nearly always omit the final -e.

The vocative case of the adjective takes this -e; as ‘leeve brother’ (l. 326, p. 38); ‘O stronge God’ (l. 1515, p. 74).

Degrees of Comparison.—The Comparative degree is formed by adding -er (-re) to the Positive; as lever gretter.

We have some few forms in -re remaining; as derre (dearer); more (mare); ferre (further); herre (higher); nerre, ner (nearer); sorre (sorer).

Leng, lenger (lengre), = longer; strenger, = stronger, are examples of vowel-change; as seen in the modern English elder, the comparative of old.

Bet (betrre) and mo are contracted forms.

The Superlative degree terminates in -este (-est); nest or next, and hext (highest) are abbreviated forms.

Number.—The plural of adjectives is denoted by the final -e:—

‘And smalë fowles maken melodie.’ (Prol. l. 9.)

Adjectives of more than one syllable, and adjectives used predicatively, mostly drop the -e in the plural. Some few adjectives of Romance origin form the plural in -es; as ‘places delitables.’

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x Occasionally the definite form of the comparative seems to end in -ere (-re), to distinguish it from the indefinite form in -er; but no positive rule can be laid down, as -er and -re are easily interchanged.

y The superlatives of adverbs always seem to end in -est, and not in -este; cp. p. 69, ll. 1340, 1349, with ll. 1342, 1343, 1344, 1345.
DEMONSTRATIVES.

1. The old plural of the definite article *tho* (A. S. *tha*) is still used by Chaucer, but the uninflected *the* is more frequently used.

In the phrases ‘*that* oon,’ ‘*that* other’—which in some dialects became *toon* (*ton*), and *tother*—*that* is the old form of the neuter article; but Chaucer never uses *that* except as a demonstrative adjective, as in the present stage of the language.

2. *Atte* = at the (A. S. *at tham*; O. E. *at than*, *attan*, *atta*, masc. and neut.); the feminine would be *atter* (O. E.), *at bære* (A. S.).

3. *Tho* must be rendered *those*, as well as *the*; as *tho wordes,* ‘and *tho* were bent.’ It is occasionally used pronominally, as ‘oon of *tho* that,’ one of those that.

4. *This* has for its plural *thise*, *thes*, *these* (A. S. *thás*, *thás*). In some MSS. *this* occurs for *thise*.

5. *Thilke* (A. S. *thyllic*, *thyle* = the like; O. E. *thellich*, pl *thelliche*), the like, that.

6. *That ilke*, that same (A. S. *ilc*, same; *i* is a remnant of an old demonstrative base; -*lc* = *lic* = like).


‘He moot ben deed, the kyng as schal a page;
*Som* in his bed, *som* in the deepë see,
*Som* in the largë feeld as men may se.’

(Knightes Tale, ll. 2172-4.)

PRONOUNS.

SINGULAR.

<table>
<thead>
<tr>
<th>Nom.</th>
<th>I, Ich, Ik</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>min (myn), mi (my)</td>
</tr>
<tr>
<td>Dat.</td>
<td>me</td>
</tr>
<tr>
<td>Acc.</td>
<td>thou, thow</td>
</tr>
<tr>
<td>Nom.</td>
<td>thin (thyn), thi (thy)</td>
</tr>
<tr>
<td>Gen.</td>
<td>the, thee</td>
</tr>
</tbody>
</table>

PLURAL.

<table>
<thead>
<tr>
<th>Nom.</th>
<th>we</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>our, oure</td>
</tr>
<tr>
<td>Dat.</td>
<td>us</td>
</tr>
<tr>
<td>Acc.</td>
<td>ye</td>
</tr>
<tr>
<td>Nom.</td>
<td>your, youre</td>
</tr>
<tr>
<td>Gen.</td>
<td>yow, you</td>
</tr>
</tbody>
</table>
INTRODUCTION.

SINGULAR.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
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</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>he,</td>
<td>he,</td>
</tr>
<tr>
<td></td>
<td>she,</td>
<td>hit,</td>
</tr>
<tr>
<td>Gen.</td>
<td>his,</td>
<td>his,</td>
</tr>
<tr>
<td></td>
<td>hire,</td>
<td>here,</td>
</tr>
<tr>
<td>Dat.</td>
<td>him,</td>
<td>{ hir,</td>
</tr>
</tbody>
</table>
|       |     | here, | }

PLURAL.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>he,</td>
<td>thei,</td>
</tr>
<tr>
<td></td>
<td>she,</td>
<td>they,</td>
</tr>
<tr>
<td>Gen.</td>
<td>he,</td>
<td>here</td>
</tr>
<tr>
<td></td>
<td>she,</td>
<td>(her,</td>
</tr>
<tr>
<td>Dat.</td>
<td>him,</td>
<td>hem.</td>
</tr>
</tbody>
</table>

1. The Independent forms of the pronouns, which are also used predicatively, are min (pl. mine); oure, oures, ours; thin (pl. thine); youre, youres, yours; hire, heres, hers; here, heres, theirs.

2. The Midland dialect seems to have borrowed the forms oures, youres, &c., from the Northern dialect, in which oure, youre, &c., are not used.

3. The dative cases of the pronouns are used after wel, wo, loth, leef (lief), with impersonal verbs, as 'me mette;' 'him thoughte;' and with some verbs of motion, as 'goth him;' 'he rydeth him'.

4. The pronoun thow is sometimes joined to the verb, as schalto, wiltow.

5. The Interrogative pronouns are who (gen. whos; dat. and acc. whom), which and what.

(a) Which has often the sense of what, what sort of:—

'Which a miracle ther befel anoon.'
(Knightes Tale, 1817; see ProL I. 40.)

It is not used exactly as a relative, as in modern English, but is joined with that; as 'Hem whiche that wepith;' 'His love the which that he oweth.'

(b) What is occasionally used for why (cp. Lat. quid, Ger. was):—

'What schulde he studie and make himselven wood?'
(Prol. I. 184.)

'What schulde I alday of his woe endite?'
(Knightes Tale, I. 522.)

6. That is a relative pronoun, but it is often used with the personal pronouns, in the following manner:—

(a) That he = who.

'A knight ther was, and that a worthy man,
That from the tymē that he first began
To ryden out, he lovede chivalrye.' (Prol. II. 43-45.)
(b) That his = whose.
   ‘Al were they sorë hurt, and namely oon,
   That with a spere was thirled his brest boon.’
   (Knightes Tale, ll. 1851–52.)

(c) That him = whom.
   ‘I saugh to-day a corps yborn to chirche
   That now on Monday last I saugh him whirche.’
   (Milleres Tale.)

This construction occurs in A.S. writers. Cp. That nes ná éowres
hances ac thurb God, ãe ic thurb HIS willan hider asend ãwas = that
was not of your own accord but through God, through whose
will I was sent hither. (Gen. xlv. 8.)

7. The words who and who so are used indefinitely; as, ‘As
who seith’ = as one says; ‘Who so that can him rede’ (Prol.
l. 741) = if that any one can read him.

8. Me and men are used like the French on, English one.

Me, which must be distinguished from the dative me, was
in use as an indefinite pronoun much later than is unusually
considered by English grammarians:—

‘And stop me (= let any one stop) his dice you are a villaine.’
   (Lodge, ‘Wits Miserie.’)

VERBS.

I. REGULAR OR WEAK VERBS.

INDICATIVE MOOD.

Present Tense.

<table>
<thead>
<tr>
<th></th>
<th>Singular.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>I love,</td>
<td>We love, love.</td>
</tr>
<tr>
<td>2</td>
<td>Thou loves,</td>
<td>Ye loves, love.</td>
</tr>
<tr>
<td>3</td>
<td>He loves,</td>
<td>They loves, love.</td>
</tr>
</tbody>
</table>

Past Tense.

<table>
<thead>
<tr>
<th></th>
<th>Singular.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>I loved,</td>
<td>We loved, loved.</td>
</tr>
<tr>
<td>2</td>
<td>Thou loved,</td>
<td>Ye loved, loved.</td>
</tr>
<tr>
<td>3</td>
<td>He loved,</td>
<td>They loved, loved.</td>
</tr>
</tbody>
</table>

* In this edition I have always given the full form of the preterite in -ede,
  although the MSS. mostly write -ed; but in the best MS. of Chaucer’s prose
  translation of Boethius the preterite ends in-ede (-ed, -te), very seldom in -ed
  (-d, -t). In reading, doubtless, the final -e was frequently dropped.
1. In some manuscripts the *t* of the 2nd person sing. present tense is sometimes dropped, as in the Harl MS. *dos* = dost, *bas* = hast. This has been considered by some as a mere clerical error; but in the East Midland dialects, there was a tendency to drop the *t*, probably arising from the circumstance of the 2nd person of the verb in the Northumbrian dialects terminating always in *-es*.

2. Verbs of Saxon origin, which have *d* or *t* for the last letter of the root (and one or two that have *s*), sometimes keep the contracted form in the 3rd sing. as *sit* = sitteth, sits; *writ* = writeth, writes; *fint* = findeth, finds; *halt* = holdeth, holds; *rist* = riseth, rises; *stont* = stondeth = stands a.

3. We often find *-th* instead of *-eth*, as *spekth* = speaketh.

4. In some MSS. of the Cant. Tales, the plural of the present indicative occasionally ends in *-eth* (-*th*), which was the ordinary inflexion for all persons in the Old English Southern dialects.

   'And over his heed ther schyneth two figures.'
   (Knightes Tale, l. 1185, Harl. MS.)

5. There are two other classes of the weak conjugation which form the past tense by *-dë* or *-të*. To the first class belong—

<table>
<thead>
<tr>
<th>PRES.</th>
<th>PAST.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Heren, to hear,</td>
<td>herde.</td>
</tr>
<tr>
<td>Hiden, to hide,</td>
<td>hidde.</td>
</tr>
<tr>
<td>Kepen, to keep,</td>
<td>kepte.</td>
</tr>
</tbody>
</table>

Some few verbs have a change of vowel in the past tense; as—

<table>
<thead>
<tr>
<th>PRES.</th>
<th>PAST.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Delen, to deal,</td>
<td>dalte.</td>
</tr>
<tr>
<td>Leden, to lead,</td>
<td>ladde.</td>
</tr>
<tr>
<td>Leven, to leave,</td>
<td>lafte.</td>
</tr>
</tbody>
</table>

If the root ends in *d* or *t*, preceded by another consonant, *ë* only is added, as—

<table>
<thead>
<tr>
<th>PRES.</th>
<th>PAST.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wenden, to turn,</td>
<td>wende (= wend-de).</td>
</tr>
<tr>
<td>Sterten, to start,</td>
<td>sterte (= stert-te).</td>
</tr>
<tr>
<td>Letten, to hinder,</td>
<td>lette (= let-te).</td>
</tr>
</tbody>
</table>

---

a This contraction occasionally takes place in the imperative plural. See Nonne Prestes Tale, l. 622.
To the second class belong

<table>
<thead>
<tr>
<th>PRES.</th>
<th>PAST.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tellen, to tell,</td>
<td>tolde.</td>
</tr>
<tr>
<td>Sellen, to sell,</td>
<td>solde.</td>
</tr>
<tr>
<td>Seche, to seek,</td>
<td>soughte.</td>
</tr>
</tbody>
</table>

II. IRREGULAR OR STRONG VERBS.

1. These verbs have a change of vowel in the past tense, and the past participle ends in *en* or *-e*; as *sterven*, to die; pret. *starf*; p.p. *storven* or *storve*. (See Participles, p. xxxix. 3.)

2. Some few strong verbs take the inflections of the weak verbs, so that we have double forms for the past tense, as—

   Sleep (slep) and slep-te.
   Creep (crep) and crep-te.
   Weep (wep) and wep-te.

3. The 1st and 3rd persons of the past indicative of strong verbs do *not* take an *-e* in the singular number; the addition of this syllable turns them into plurals.

4. The East Midland dialect, in the Early English period, dropped the *-e* in the 2nd person past indicative; and we find in Chaucer ‘thou bar,’ ‘thou spak,’ ‘thou dronk’ (O. E. thou ber-e, thou spek-e, thou drunk-e),=thou barest, thou spakest, thou drankest. But these forms may be due merely to the scribes.

   Occasionally we find *-est*, as in modern English; as bygonnest, *highest*, knewest, &c.

5. The plural indicative ends in *-en* or *-e*.

6. Some few verbs, as in the older stages of the language, have a change of vowel in the past tense plural, as—

<table>
<thead>
<tr>
<th>INFINITIVE</th>
<th>PRET. SING.</th>
<th>PAST PL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Riden, to ride,</td>
<td>rood, rod,</td>
<td>ridden.</td>
</tr>
<tr>
<td>Smiten, to smite,</td>
<td>smoot,</td>
<td>smiten.</td>
</tr>
<tr>
<td>Sterven, to die,</td>
<td>starf,</td>
<td>storven.</td>
</tr>
</tbody>
</table>

SUBJUNCTIVE MOOD.

1. The present subjunctive, singular number, terminates in *-e*,

   *E.g.* *wolde* (pret. *wolle*), *be* (pret. *bi*).
INTRODUCTION.

the plural in -en; the past in -ede, -de, -te, the plural in -eden, -den, -ten, through all persons.

2. Such forms as speke ave, go ave, = let us speak, let us go.

Imperative Mood.

1. Verbs conjugated like love and tellen, have the 2nd person sing. imperative in -e; as love thou, telle thou. All other verbs have properly no final e, as 'ber thou' = hear thou, 'ches thou' = choose thou.

2. The plural terminates usually in -eth, but sometimes the -th is dropped.

Infinitive Mood.

The infinitive ends in -en or -e; as spoken, speke, to speak. The -n was dropped at a very early period in the Southern English dialect of the fourteenth century, and -e is preferred to -en.

The gerundial infinitive, or dative case of the infinitive (preceded by to), occasionally occurs, as to doon-e (= to don-ne), to sen-e (= to sen-ne), to do, to see. (See Prol. 1. 134.)

Participles.

1. The present participle ends usually in -yng. The A.S. suffix was -ende, which is used by Gower; but in the Southern dialect of Early English we finde -inde b, which has evidently given rise to -inge, of which -yng is a shorter form; but the longer -ynge is occasionally employed by Chaucer, to rhyme with an infinitive verb in -e.

The suffix -ing, of nouns like morning, was -ung in the older stages of the language.

2. The past participle of weak verbs terminates in -ed -d, and occasionally in -et, -t; those of strong verbs in -en or -e.

3. The prefix y- or i- (A.S. ge-) occurs frequently before the past participle, as i-ronne (run), i-falle (fallen), &c.

b The Northern form of the participle was -ande, -and, which occasionally occurs in Chaucer, as lepand, leaping; touchand, touching. The East Midland dialect had the double forms -end and -and.
ANOMALOUS VERBS.

1. Ben, been, to be:—1st sing. pres. indic. am; 2nd art; 3rd beth, is; pl. beon, aren, are; past, 1st and 3rd was; 2nd were. Imperative pl. beth; p.p. ben, been.

2. Conne, to know, be able:—pres. indic., 1st and 3rd can; 2nd can, canst; pl. connen, conne; past, 1st and 3rd couthe, couthe coude; p.p. couthe, coud.

3. Daren, dare:—pres. indic. sing., 1st and 3rd dar; 2nd darst; pl. dar, dorre; past dorste, durste.

4. May:—pres. indic. sing., 1st and 3rd mow, may; 2nd mayst, maist, might; pl. mowe, mowen; pres. subjunctive mowe; past tense, 1st and 3rd mighte, moghte.

5. Mot, must, may:—indic. pres. sing., 1st and 3rd mot, moot; 2nd must, moot; pl. mooten, moote; past moste.

6. Owen, to owe (debo):—pres. oweth; past oughte, aughte; pl. oughten, oughte.

7. Schal, shall:—pres. indic. sing., 1st and 3rd schal; 2nd schalt; pl. schullen, schuln, schul; past schulde, scholde.

8. Thar, need:—pres. indic. sing., 1st and 3rd thar; past thurte; subjunctive 3rd thber.

9. Witen, to know:—pres. indic. sing., 1st and 3rd wat, wot; 2nd wost; pl. witen, wite, wwoote; past wiste.

10. Wil, will:—pres. indic. sing., 1st wil, wol=wille, wolle; 2nd wilt, wolt; 3rd wil, wole, wol; pl. won, wil, wille, willen; past wolde.

NEGATIVE VERBS.

Nam, nys, = am not, is not; nas, nere, = was not, were not; nath=hath not; nadde, nad, = had not; nyle, nyl = will not; nolde=would not; nat, not, noot, = knows not; nost = knowest not; nyste, nysten, = knew not.

ADVERBS.

1. Adverbs are formed from adjectives by adding -e to the positive degree; as brighte, brightly; deepe, deeply; lowe, lowly.
2. Some few adverbs have e before ly, as boldly, needely, softly, semely, tweely.

3. Adverbs in -en and -e:—abouen, aboue; abouten, aboute; bifore, bifoer; sitbthen, sitbthe (since); withouten, withoute. Many have dropped the form in -n; as asondre, bebynde, bynethe, bytwene, byonde; bene (hence), thenne (thence).

4. Adverbs in -e:—ofte, selde (seldom), soone, twie (twice), thrie (thrice).

5. Adverbs in -es:—needes (A.S. neade), needs; ones (A.S. áene), once; twies (A.S. twiwa), twice; thries (A.S. thriwa), thrice.

(a) -es for -e, -an or -a:—unnetbes (A.S. uneátbe), scarcely; whiles (A.S. bawile), whilst; bysides (A.S. besidan); togideres (A.S. to-gwedere).

(b) -es for -e or -en:—bennes (A.S. beonnan); thennes (A.S. thanan); whennes (A.S. bwanon), hence, thence, whence.

(c) -es = -st:—agaynes, ayens (A.S. agean), against; amonges (A.S. gemang), amongst; amyddes (A.S. amiddan, amiddes), amidst.

6. Of-newe, newly (cp. of yore, of late), recently; as-now, at present; on slepe, asleep (cp. on bonting, a hunting, &c.).

7. Negative Adverbs. Two or more negatives (more common than one in Chaucer) do not make an affirmative.

‘He nevere yit no vileinye ne sayde,
In al his lyf unto no maner wight.’ (Prol. ll. 70, 71.)

But (only) takes a negative before it; as, ‘I nam but deed.’ (Knightes Tale, l. 416.)

8. As, used before in, to, for, by, = considering, with respect to, so far as concerns. See Prol. l. 87.

As is used before the imperative mood in supplicatory phrases. See Knightes Tale, ll. 1444, 1459.

9. There, then, occasionally signify where, when.

PREPOSITIONS.

Occasionally til = to, unto = until, up = upon, uppon = on.
INTRODUCTION.

CONJUNCTIONS.

Ne ... ne = neither ... nor; other = or; other ... other = either ... or; what ... and = both ... and.

METRE AND VERSIFICATION.

1. Except the Tale of Melibeus and the Persones Tale, the Canterbury Tales are written in rhyming verse; but this system of versification did not come into general use in England until after the Norman Conquest. The poetry of the Anglo-Saxons, like that of the Scandinavian and old Germanic races, was rhythmical and alliterative. Their poems are written in couplets, in such a manner that in each couplet there are three emphatic words, two in the first and one in the second, commencing with the same letter; and this letter is also the initial of the first emphatic, or accented word, in the second line.

"Ge/ic waes he tham leohtum steorrum,
lof seolde he drihtnes wyrcen,
dyran seolde he his dreamas on heofonum,
and seolde his drihtne thancian,
thæs leans the he him on tham leohete gescerede,
thonne lete he his hine lange wealdan:
ac he avende hit him to wyrsan thinge,
ongan him winn up-ahebban
with thone kehstan heofnes wealdend,
the siteth on tham halgan stole[d]."
(Cædmon, ed. Thorpe, p. 17, ll. 7–16.)

[c] For a more detailed account of Chaucer's grammar, see Professor Child's Essay on Chaucer, from which I have derived much assistance.

d Like was he (Satan) to the light stars:
The laud (praise) of the Ruler ought he to have wrought,
Dear should he hold his delights (joys) in heaven,
And thank his Director (Lord)
For the loan (gift) he had bestowed on him in that light (heaven),
Then would he have allowed him long to possess it;
But he did wend (turn) it for himself to a worse purpose,
Began to raise up war
Against the highest Ruler of heaven
Who sitteth on the holy stool (seat).
INTRODUCTION.

Langland's Vision of Piers Ploughman, written in 1362, presents all the peculiarities of this form of verse:

'I was weori of wandringe,
And went me to reste
Undur a brod banke
Bi a bourne syde;
And as I lay and leonede
And lokede on the watres,
I slumberde in a slepyng
Hit sówned: so murie.' (ll. 13-20.)

In the North and West of England alliteration was employed as late as the end of the fifteenth century, but it appears to have gone out of use in the Southern and Eastern parts of the country, which early in the thirteenth century adopted the classical and Romance forms of versification.

2. The greater part of the Canterbury Tales are written in heroic couplets, or lines containing five accents. In this metre we have ten syllables; but we often find eleven, and occasionally nine. Of these variations the former is obtained by the addition of an unaccented syllable at the end of a line e.

'Him wolde | he snyb | bë scharp | ly for | the nones.
A bet | trë preest | I trowe | ther no | wher non is.'

(Prol. ll. 523-4.)

'The answere | of this | I le | tê to | divinis.
But wel | I woot | that in | this world | gret pyne is.'

(Knightes Tale, ll. 465-6.)

So in lines 1 and 2 of the Prologue:

'Whan that | April | lë with | his schow | res swootë
The drought | of Marche | hath per | ced to | the rootë.'

In the second variation, the first foot consists of a single accented syllable:

'In | a gowne of falsyng to the kne.' (Prol. l. 391.)

'Now | it schyneth, now it reyneth faste.' (Knightes Tale, l. 677.)

e For fuller information the reader is referred to Professor Child’s exhaustive Essay on Chaucer, and to an Essay on the Metres of Chaucer, by the Rev. W. W. Skeat, in the Introduction to Chaucer’s Poetical Works (Aldine Series), ed. Morris, 1867; also to Mr. A. J. Ellis’ valuable work on Early English Pronunciation, with special reference to Chaucer and Shakespeare (Chaucer Society).
3. Chaucer frequently contracts two syllables into one; as nam, nis, nath, nadde, = ne am, ne is, ne hath, ne hadde, am not, is not, hath not, had not; thasse, theffect, tabide = the asse, the effect, to abide, &c. In Troylus and Criseyde we find n'y = ne I, not I, nor I; mathinketh = me athinketh, it seems to me. But this contraction is not always so expressed in writing, though observed in reading:—

'And cer | tes lord | to abi | den your | presence.'
(Knightes Tale, l. 69.

'By eter | ne word | to dey | en in | prisoun.'
(lb. l. 251.)

4. The syllable -en, -er, eth, -el, -ou (-owe, -ewe), are often said to be contracted, but properly speaking they are slurred over and nearly, but not quite, absorbed by the syllable preceding:—

'Weren of | his bit | tre sal | tê te | res wete.'
(Knightes Tale, l. 422; see l. 2034.)

'And though | that I | no wepen | have in | this place.'
(lb. l. 733.)

'Thou schul | dest nevere | out of | this gro | ve pace.'
(lb. l. 744.)

With these compare the following:—

'Ful lon | ge wern | his leg | ges, and | ful lene.'
(Prol. l. 591.)

'Schuln the | decla | ren, or | that thou | go hene.'
(Knightes Tale, l. 1498.)

'And forth | we riden | a li | tel more | than paas.'
(Prol. l. 819.)

'And won | derly | dehyvere, | and gret | of strengthe.'
(lb. l. 84.)

'As a | ny ra | vens fether | it schon | for blak.'
(lb. l. 1286.)

'I wot | whether | sche | be wom | man or | godesse.'
(lb. l. 243.)

'And thenketh | here cometh | my mor | tel e | nemy.'
(lb. l. 785.)

'Sche ga, | dereth floures | par | ty white | and rede.'
(lb. l. 195.)

'Thus hath | this widow | hir li | tel child | i-taught.'
(Spec. of Early Eng., 1st ed. p. 361, l. 497.)

'A man | to light | a candel | at his | lanterne.'
(Cant. Tales, l. 5961, Wright's edition.)

5. Many words of French origin ending in -ance (-aunce, -ence), -oun, -ic (ye), -er (-ere), -age, -une, -ure, are often accented on the final syllable (not counting the final -e), but at other times

*Whether was pronounced and often written wher.*
the accent is thrown further back, as in modern English: e. g.
batâille and bautéille; fortûne and fortune, &c.

So also many nouns of A. S. origin, in -ing (-inge, -ynge8), as
bôntyn and bunityn. (See Knightes Tale, ll. 821, 1450.)

6. Many nouns (of French origin) ending in -le, -re, are
written, and probably pronounced, as in modern French; e. g.
table, temple, miracle, obstacle, propre = tabl', templ', miracl', &c.

7. Final es is a distinct syllable in—

(a) The genitive case singular of nouns; as, ‘sowïs eeres’
(Prole. l. 556); ‘kingës court’ (Knightes Tale, l. 323).
(b) The plural of nouns (see Prole. ll. 1, 5, 9, &c.).
(c) Adverbs; as nonës, ellës, twiës.

8. The -ed of past participles is generally sounded; as percëd,
etunëd, i-pynchëd (Prole. ll. 2, 123, 151).

9. The past tense of weak verbs ends in -dë or -të; as
awentë, coawdë, awoldë, bleddë, feddë, avertë (Prole. ll. 78, 94, 145,
146, 148.)

-ede seems to have been pronounced in Chaucer's time as -ed;
as lovedë = loved (Prole. l. 97); so awoped in l. 133 of Prologue
must be pronounced awoped. In Troylus and Criseyde we often
find shrïkëdë and sîghtë written for shrïkedë and sigkedë.

10. Final -en is for the most part a distinct syllable in—

(a) The infinitive mood; as, to seeken, awendën, yevën, standën.
(Prole. ll. 13, 21, 487, 772).
(b) Past participles of strong verbs; as holpen, spoken (Prole.
ll. 18, 31).
(c) Present and past tenses of plural verbs; as makën, slepën,
longën, awerën (Prole. ll. 9, 10, 12, 29); besekën, makën,
lostën (Knightes Tale, ll. 60, 77, 78).
(d) Adverbs (originally ending in -on or -an); as withoutën,
sîthtën.

8 The forms of the present participle in O. E. ended in -inde (-ende,
-ande), and many verbal nouns ended in -ung. These were gradually
changed into the affix -ing.
INTRODUCTION.

II. Final -e. As the manuscripts of the Canterbury Tales are not always grammatically correct, an attention to the final e is of great importance. The following remarks will enable the reader to understand when and why it is employed.

a. In nouns and adjectives (of A. S. origin) the final e represents one of the final vowels a, u, e; as asse, bane, cuppe = A. S. assa, bana, cuppa; herte, mare = A. S. heorte, mare; hale, care, avode = A. S. bealu, caru, awudu; dere, drye = A. S. deore, dryge, &c.

b. The final e (unaccented) in words of French origin is sounded as in French verse (but it is also frequently silent); as—

'Who spryngeth up for joyë but Arcite.'  
(Knightes Tale, l. 1013.)

'Ne wette hire fingres in hire saucë depe.' (Prol. l. 129.)

c. Final -e is a remnant of various grammatical inflexions:—

(1) It is a sign of the dative case in nouns; as roote, breethe, beethe (Prol. ll. 2, 5, 6).  

f is often changed into v (written u in the MSS.) before e, as nom. wif, lif; dat. wive, livè.  

bedde, brigge (bridge), &c., are the datives of bed, brig, &c.

(2) In adjectives it marks—

(a) The definite form of the adjective; as 'the yongë sonne' (Prol. l. 7).
(b) The plural of adjectives; as 'smalë fowles' (Prol. l. 9).
(c) The vocative case of adjectives; as 'O strongë god' (Knightes Tale, l. 1515).

(3) In verbs the final -e is a sign—

(a) Of the infinitive mood; as, to seekë, tellë (Prol. ll. 17, 38).
(b) Of the gerundial infinitive. See Infinitive Mood, p. xxxix. See Prol. l. 134.

d) Of the past participle of strong verbs; as ironné, ifallé (Prol. ll. 8, 25); dronké, broke (Knightes Tale, ll. 404, 406, 877).

(d) Of the past tense (attached to -ed, -d, or -t). See p. xliv.

(e) Of the subjunctive and optative moods. See Prol. ll. 102, 770.

(f) Of the imperative mood 3rd person (properly the 3rd person of the subjunctive mood). See Subjunctive Mood, p. xxxix.

(4) In adverbs the e is very common:—

(a) It represents an older vowel-ending; as sone (soon), twie, thrie.

(b) It distinguishes adverbs from adjectives; as fairé, righté = fairly, rightly.

(c) It represents an -en; as abouté, abové = O. E. abouten, aboven = A. S. abutan, abufan.

(d) -e is a distinct syllable in adverbs ending in ēly; as lustēly, needēly, seemēly, trewēly.

On the other hand, the final e is often silent—

1. In the personal pronouns; as oure, youre, hire, here.

2. In many words of more than one syllable, and in words of Romance origin.

It is elided—

1. Before a word commencing with a vowel:

   'For I mot wepe and weylē whil I lyve.' (Knightes Tale, l. 437.
   'And in the grove at tyme and place iset.' (lb. l. 777.)

2. Often before some few words beginning with b; as be, bis, him, hem, hire, bath, hadde, have, bow, ber, beer:

   'Wel cowde he dresse his takel yemanly.' (Prol. l. 106.)
   'Then wolde he wepe he myghtō nought be stent.' (Knightes Tale, l. 510.)
   'That in that grove he wolde him hyde al day.' (lb. l. 623.)
INTRODUCTION.

In all other cases b is regarded as a consonant; as ‘to fernē halwes’ (Prol. l. 14); ‘of smalē houndes’ (Ibid. l. 146); ‘the fairē hardy quen’ (Knightes Tale, l. 24).

The following metrical analysis of the opening lines of the Prologue will enable the reader to apply the rules already given. The mark ’ represents an unaccented, and ’ an accented syllable.

’Whan thât | Āpril | lē with | hîs schôw | rēs swoōte
Thê drōught | āf Mârche | hâth pêr | cêd tō | thê roōte,
And bâ | thêd êve | rêy vēyne | īn swîch | lîcōur,
Ôf which | vērtue | ēngēn | drēd īs | thē flîr;
Whân Zê | phîrūs | ēck with | hîs swē | tê breēthe
Ēnspî | rēd hâth | īn êve | rŷ hôlte | ānd heēthe
Thê tēn | drē crōp | pēs, ānd | thē yôn | gê sônne
Hâth īn | thē Râm | hîs hal | ēc cōurs | ī-rônne,
Ānd smâ | lē fôw | lēs mā | kēn mē | lôde,
Thât slē | pēn āl | thē night | wîth ō pēn eýe,
Sô prî | kêth hêm | nâtûre | īn hêre | côrâgēs:
Thânne lôn | gēn fôlk | tō gôn | īn pîl | grîmâgēs,
Ānd pâl | mērs fôr | tō sêc | kēn strân | gê strôndes,
Tô fêr | nê hâl | wēs, kōūthe | īn sôn | drŷ lôndes;
And spē | čiâllŷ, | frōm êve | rŷ schî | rēs ēnde
Ôf Ėn | gêônd, | tō Ĉâunt | têrbûry | thêy wênde,
Thê hō | lŷ bîts | fûl mâr | tîr fôt | tō sêekte,
Thât hêm | hâth hîlp | ēn whân | thât thêy | wêre sêekte.’

1. The final e in Aprille, melodie, is sounded; but is silent in Marche, veyne, vertue, nature; because in these cases it is followed by a word commencing with a vowel or with the letter b.

2. The final e in svoote, smale, straunge, ferne, seeke, is sounded, as the sign of the plural number.

3. The final e in roote, breethe, beethe, is sounded, as the sign of the dative case.

4. The final e in sweete, yonge, halfe, is sounded, as the sign of the definite form of the adjective.

5. The final e in sonne, eye, ende, is sounded, and represents the older A. S. vowel-endings.

6. The final e in ironne is sounded, as the sign of the past participle representing the fuller form ironnen.
7. The final e in *awende* and *awere* is sounded, and represents the fuller form *-en* of the past tense plural in *awenden* and *aweren*.

8. The final e in *to seeke* is sounded, as the sign of the infinitive mood, representing the fuller form *to seeken*.

9. The final *en* is sounded in *slepen*, *maken*, *longen*, as the sign of the present plural indicative.

10. The final *en* is sounded in *to seeken*, as the sign of the infinitive mood.

11. The final *es* in *schowres*, *croppes*, *forwles*, *halves*, *strondes*, *londes*, is sounded, as the inflexion of the plural number.

12. The final *es* is sounded in *schires*, as the inflexion of the genitive case.

13. *Vertue*, *licour*, *nature*, and *corages*, are accented on the last syllable of the root, as in French.

The text of the present selection from the Canterbury Tales is taken from the well-known MS. Harl. 7334, which, however, is by no means free from clerical errors. It has therefore been revised throughout by a careful collation with the Ellesmere, Hengwrt, and Corpus manuscripts printed in Mr. F. J. Furnivall's Six-Text edition of Chaucer's Canterbury Tales. The Lansdowne, Petworth, and Cambridge manuscripts in the Six-Text edition have also been consulted in all cases of difficulty, but they have not proved of much service in correcting the blunders of the Harleian manuscript.

As the old English character þ (th) is not uniformly or constantly employed in the Harleian MS., and ð does not occur at

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* This work, which is itself a great tribute to the memory of Chaucer, should be in the hands of every Chaucerian scholar.

* Some scribes have this rule, in general: þ = soft sound, as in þat = that; th = hard sound, as in thin; but if 'þat' begins a line it is written That. Other scribes muddle them up in every manner possible, and even turn þ into y; hence the well-known 'ye,' i. e. þe, for the.
all, the modern form of the letter has been substituted for it. An initial ʒ (A.S. ʒ) is represented in the text by ‘ʒ’; in all other cases, whether medial or final, by ‘gb’: but in order that the reader may know where the older character is used, its modern representatives ʒ and gb have been printed in Italics.

All verbal and grammatical difficulties in the text are explained in the Notes and Glossary, which, it is hoped, will afford young students all the help that they may require in studying the present selection.

I gladly take the present opportunity of thanking my kind friends the Rev. W. W. Skeat and Mr. Furnivall for many valuable notes and suggestions.

R. M.

King’s College, London,

September 1872.
# TABLE OF HISTORICAL EVENTS.

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<td>Chaucer probably a Page to Prince Lionel's wife</td>
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<td>Edward III invades France</td>
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<td>Chaucer commences his military career; is taken prisoner by the French</td>
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THE PROLOGUE.

Whan that Aprille with his schoures swoote
The drought of Marche hath perced to the roote,
And bathed every veyne in swich licour,
Of which vertue engendred is the flour;
Whan Zephirus eek with his swete breath
Enspired hath in every holte and heethe
The tendre croppes, and the yonge sonne
Hath in the Ram his halfe cours i-ronne,
And smale fowles maken melodie,
That slepen al the night with open eye,
So priketh hem nature in here corages:—
Thanne longen folk to gon on pilgrimages,
And palmers for to seeken straunge strondes,
To ferne halwes, kouthe in sondry londes:
And specially, from every schieres ende
Of Engelond, to Caunterbury they wende,
The holy blisful martir for to seeke,
That hem hath holpen whan that they were seeke.

Byfel that, in that sesoun on a day,
In Southwerk at the Tabard as I lay,
Redy to wenden on my pilgrimage
To Caunterbury with ful devout corage,
At night was come into that hostelrie
Wel nyne and twenty in a compainye,
Of sondry folk, by aventure i-falle
In felaweschipe, and pilgryms were thei alle,
That toward Caunterbury wolden ryde; 25
The chambres and the stables weren wyde,
And wel we weren esed atte beste.
And schortly, whan the sonne was to reste,
So hadde I spoken with hem everychon,
That I was of here felaweschip e anon,
And made forward erly for to ryse,
To take our wey ther as I yow devyse.
But natheles, whil I have tyme and space,
Or that I forther in this tale pace,
Me thinketh it acordaunt to resoun,
To telle yow al the condicioun
Of eche of hem, so as it semede me,
And whiche they weren, and of what degre; 35
And eek in what array that they were inne:
And at a knight than wol I first bygynne.

A Knight ther was, and that a worthy man,
That from the tyme that he first bigan
To ryden out, he lovede chyvalrye,
Trouthe and honour, fredom and curteisie.
Ful worthi was he in his lordes werre,
And therto hadde he riden, noman ferre,
As wel in Cristendom as in hethenesse,
And evere honoured for his worthinesse.
At Alisaundre he was whan it was wonne,
Ful ofte tyme he hadde the bord bygone
Aboven alle naciouns in Pruce.
THE PROLOGUE.

In Lettowe hadde he reysed and in Ruce,
No cristen man so ofte of his degre.
In Gernade atte siege hadde he be
Of Algesir, and riden in Belmarie.
At Lieys was he, and at Satalie,
Whan they were wonne; and in the Greete see
At many a noble arive hadde he be.
At mortal batailles hadde he ben fiftene,
And foughten for oure feith at Tramassene
In lystes thries, and ay slayn his foo.
This ilke worthi knight hadde ben also
Somtyme with the lord of Palatyne,
Ageyn another hethen in Turkye:
And everemore he hadde a sovereyn prys.
And though that he was worthy, he was wys,
And of his port as meke as is a mayde.
He nevere yit no vileinye ne sayde
In al his lyf, unto no maner wight.
He was a verray perght gentil knight.
But for to tellen you of his array,
His hors was good, but he ne was nought gay.
Of fustyan he werede a gepoun
Al bysmotered with his habergeoun.
For he was late ycome from his viage,
And wente for to doon his pilgrimage.
With him ther was his sone, a yong Squyer,
A lovyere, and a lusty bacheler,
With lokkes crulle as they were leyd in presse.
Of twenty yeer of age he was I gesse.
Of his stature he was of evene lengthe,
And wonderly delyvere, and gret of strengthe.
And he hadde ben somtyme in chivachie,
In Flaundres, in Artoys, and Picardie,
And born him wel, as of so litel space,
In hope to stonden in his lady grace.
Embrowded was he, as it were a mede
Al ful of fresshe floures, white and reede.
Syngynge he was, or floytynge, al the day;
He was as fressh as is the moneth of May.
Schort was his goune, with sleeves longe and wyde.
Wel cowde he sitte on hors, and faire ryde.
He cowde songses make and wel endite,
Juste and eek daunce, and wel purtreye and write.
So hote he lovede, that by nightertale
He sleep nomore than doth a nightyngale.
Curteys he was, lowely, and servysable,
And carf byforn his fader at the table.
A Yeman hadde he, and servauntz nomoo
At that tyme, for him luste ryde soo;
And he was clad in coote and hood of grene.
A shef of pocok arwes brighte and kene
Under his belte he bar ful thristily.
Wel cowde he dresse his takel yemanly;
His arwes drowpede nought with fetheres lowe.
And in his hond he bar a mighty bowe.
A not-heed hadde he with a broun visage.
Of woode-craft wel cowde he al the usage.
Upon his arm he bar a gay bracer,
And by his side a swerd and a bokeler,
And on that other side a gay daggere,
Harneyesd wel, and scharp as poyn of spere;
A Cristofre on his brest of silver schene.
An horn he bar, the bawdrik was of grene;
A forster was he sothly, as I gesse.
Ther was also a Nonne, a Prioresse,
That of hire smylyng was ful symple and coy;
Hire gretteste ooth ne was but by seynt Loy;
And sche was cleped madame Eglentyne.
Ful wel sche sang the servise divyne,
Entuned in hire nose ful semely;
And Frensch sche spak ful faire and fetysly,
After the scole of Stratford atte Bowe,
For Frensch of Parys was to hire unknowe.
At mete wel i-taught was sche wifthalle;
Sche leet no morsel from hire lippes falle,
Ne wette hire fyngres in hire sauce deepe.
Wel cowde sche carie a morsel, and wel kepe,
That no drope ne fille uppon hire breste.
In curteisie was set ful moche hire leste.
Hire overlappe wypede sche so clene,
That in hire cuppe was no ferthing sene
Of greece, whan sche dronken hadde hire draughte.
Ful semely after hire mete sche raughte,
And sikerly sche was of gret disport,
And ful plesaunt, and amyable of port,
And peynede hire to countrefete cheere
Of court, and ben estalich of manere,
And to ben holden dignie of reverence.
But for to spaken of hire conscience,
Sche was so charitable and so pitous,
Sche wolde weepe if that sche sawe a mous
Caught in a trappe, if it were deed or bledde.
Of smale houndes hadde sche, that sche fedde
With rosted flessh, or mylk and wastel breed.
But sore wepte sche if oon of hem were deed,
Or if men smot it with a yerde smerte:
And al was conscience and tendre herte.
Ful semely hire wympel i-pynched was;
Hire nose tretys; hire eyen greye as glas;
Hire mouth ful smal, and therto softe and reed
But sikerly sche hadde a fair forheed.
It was almost a spanne brood, I trowe;
For hardily sche was not undergrowe.
Ful fetys was hire cloke, as I was waar.
Of smal coral aboute hire arm sche baar
A peire of bedes gauded al with grene;
And theron heng a broch of gold ful schene,
On which was first i-write a crowned A,
And after, *Amor vincit omnia.*
Another Nonne with hire hadde sche,
That was hire chapeleyne, and Prestes thre.

A Monk ther was, a fair for the maistrie,
An out-rydere, that lovede venerye;
A manly man, to ben an abbot able.
Ful many a deynté hors hadde he in stable:
And whan he rood, men mighte his bridel heere
Gynglen in a whistlyng wynd as cleere,
And eek as lowde as doth the chapel belle.
Ther as this lord was kepere of the selle,
The reule of seyn Maure or of seint Beneyt,
Bycause that it was old and somdel streyt,
This ilke monk leet olde thinges pace,
And held after the newe world the space.
He yaf nat of that text a pulled hen,
That seith, that hunters been noon holy men;
Ne that a monk, whan he is reccheles
Is likned to a fissch that is waterles;
This is to seyn, a monk out of his cloystre.
But thilke text held he not worth an oystre.
And I seide his opiionioun was good.
What schulde he studie, and make himselven wood,
Uppon a book in cloystre alway to powre.
Or swynke with his handes, and laboure,
As Austyn byt? How schal the world be served?
Lat Austyn have his swynk to him reserved.
Therfore he was a pricasour aright;
Greyhoundes he hadde as swifte as fowel in flight; 190
Of prikyng and of huntyng for the hare
Was al his lust, for no cost wolde he spare.
I saugh his sleves purfiled atte honde
With grys, and that the fyneste of a londe.
And for to festne his hood under his chynne
He hadde of gold y-wrought a curious pynne:
A love-knotte in the grettere ende ther was.
His heed was balled, that schon as eny glas,
And eek his face as he hadde ben anoynt.
He was a lord ful fat and in good poynpt;
His eyen steepe, and rollyng in his heede,
That stemede as a forneys of a leede; 195
His bootes souple, his hors in gret estate.
Now certeinly he was a fair prelate;
He was not pale as a for-pyned goost.
A fat swan lovede he best of eny roost.
His palfrey was as broun as is a berye.

A Frere ther was, a wantown and a merye,
A lymytour, a ful solempne man.
In alle the ordres foure is noon that can 200
So moche of daliaunce and fair langage.
He hadde i-mad ful many a mariage
Of yonge wymmen, at his owne cost.
Unto his ordre he was a noble post.
Ful wel biloved and famulier was he
With frankeleyns over-al in his cuntre,
And eek with worthi wommen of the toun:
For he hadde power of confessioun,
As seyde himself, more than a curat,
For of his ordre he was licentiat.
Ful sweetely herde he confessioun,
And plesaunt was his absolucioun;
He was an esy man to yeve penaunce
Ther as he wiste han a good pitaunce;
For unto a poure ordre for to jive
Is signe that a man is wel i-schrive.
For if he yaf, he dorste make avaunt,
He wiste that a man was repentaunt.
For many a man so hard is of his herte,
He may not wepe although him sore smerte.
Therfore in stede of wepyng and prayeres,
Men moot jive silver to the poure freres.
His typet was ay farsed ful of knyfes
And pynnes, for to jive faire wyfes.
And certeynli he hadde a mery noote;
Wel couthe he synge and pleyen on a rote.
Of jeddynges he bar utterly the prys.
His necke whit was as the flour-de-lys.
Therto he strong was as a champioun.
He knew the tavernes wel in every toun,
And everych hostiler and tappestere,
Bet then a lazer, or a beggestere,
For unto such a worthi man as he
Acordede not, as by his faculté,
To han with sike lazars aqueyntaunce.
It is not honest, it may not avaunce,
For to delen with no such poraille,
But al with riche and sellers of vitaille.
And overal, ther as profyt schulde arise,
Curteys he was, and lowely of servyse.
Ther nas no man nowher so vertuous.
THE PROLOGUE.

He was the beste beggere in his hous,
For though a widewe hadde noght oo schoo,
So plesaunt was his *In principio*,
Yet wolde he have a ferthing or he wente.
His purchas was wel bettre than his rente.
And rage he couthe as it were right a whelpe,
In love-dayes couthe he mochel helpe.
For ther he was not lik a cloysterer,
With a thredbare cope as is a poure scoler,
But he was lik a maister or a pope.
Of double worstede was his semy-cope,
That rounded as a belle out of the presse.
Somwhat he lipsede, for his wantownesse,
To make his Englissch swete upon his tunge;
And in his harpyng, whan that he hadde sunge,
His eyghen twynkled in his heed aright,
As don the sterres in the frosty night.
This worthi lymytour was cleped Huberd.

A Marchaunt was ther with a forked berd,
In motteleye, and high on horse he sat,
Uppon his heed a Flaundrisch bevere hat;
His botes clapsed faire and fetysly.
His resons he spak ful solemnely,
Sownynge alway thencres of his wynnynge.
He wolde the see were kept for eny thinge
Betwixe Middelburgh and Orewelle.
Wel couthe he in eschaunge scheeldes selle.
This worthi man ful wel his wit bisette;
Ther wiste no wight that he was in dette,
So estatly was he of governaunce,
With his bargayns, and with his chevysaunce.
For sothe he was a worthi man withalle,
But soth to sayn, I not how men him calle.
A Clerk ther was of Oxenford also, That unto logik hadde longe i-go.
As lene was his hors as is a rake, And he was not right fat, I undertake; But lokede holwe, and therto soberly.
Ful thredbare was his overesthe courtepy, For he hadde geten him yit no benefice, Ne was so worldly for to have office.
For him was levere have at his beddes heede Twenty bookees, clad in blak or reede, Of Aristotle and his philosophie, Then robes riche, or fithele, or gay sawtrie. But al be that he was a philosophre, Yet hadde he but litel gold in cofre; But al that he mighte of his frendes hente, On bookes and on lernyng he it spente, And busily gan for the soules preye Of hem that jaf him wherwith to scoleye, Of studie took he most cure and most heede. Not oo word spak he more than was neede, And that was seid in forme and reverence And schort and quyk, and ful of high sentence. Sownynge in moral vertu was his speche, And gladly wolde he lerne, and gladly teche.

A Sergeant of Lawe, war and wys, That often hadde ben atte parvys, Ther was also, ful riche of excellence. Discret he was, and of gret reverence: He semede such, his wordes weren so wise, Justice he was ful often in assise, By patente, and by pleyn commissioun; For his science, and for his heih renoun, Of fees and robes hadde he many oon.
So gret a purchasour was nowher noon.
Al was fee symple to him in effecte,
His purchasyng mighte nought ben enfecte. 320
Nowher so besy a man as he ther nas,
And yit he seemede besier than he was.
In termes hadde he caas and domes alle,
That fro the tyme of kyng William were falle.
Therto he couthe endite, and make a thing,
Ther couthe no wight pynche at his writyng;
And every statute couthe he pleyn by roote.
He rood but hoomly in a medlé coote,
Gird with a seynt of silk, with barres smale;
Of his array telle I no lenger tale. 330

A Frankeleyn was in his compainye;
Whit was his berde, as is the dayesye.
Of his complexioun he was sangwyn.
Wel lovede he by the morwe a sop in wyn.
To lyven in delite was al his woned 335
For he was Epicurus owne sone,
That heeld opynyoun that pleyn delyt
Was verraily felicité perfyte.
An houshaldere, and that a gret, was he;
Seynt Julian he was in his countré. 340
His breed, his ale, was alway after oon;
A bettre envyned man was nowher noon.
Withoute bake mete was nevere his hous,
Of flessch and fissch, and that so plentevous,
Hit snewede in his hous of mete and drynke, 345
Of alle deyntees that men cowde thynke.
After the sondry sesouns of the yeer,
So chaungede he his mete and his soper.
Ful many a fat partrich hadde he in mewe,
And many a brem and many a luce in stewe. 350
Woo was his cook, but-if his sauce were
Poynaunt and scharp, and redy al his gere.
His table dormant in his halle alway
Stood redy covered al the longe day.
At sessiouns ther was he lord and sire.
Ful ofte tyme he was knight of the schire.
An anlas and a gipser al of silk
Heng at his girdel, whit as morne mylk.
A schirrevé hadde he ben, and a countour;
Was nowher such a worthi vavasour.
An Haberdasshere and a Carpenter,
A Webbe, a Devere, and a Tapicer,
And they were clothed alle in oo lyveré,
Of a solempne and a gret fraternité.
Ful fressh and newe here, gere apiked was;
Here knyfes were i-chaped nat with bras,
But al with silver wrought ful clene and wel,
Here gurdles and here pouches every del.
Wel semede ech of hem a fair burgeys,
To sitten in a yeldehalle on a deys.
Everych for the wisdom that he can,
Was schaply for to ben an alderman.
For catel hadde they inough and rente,
And eek here wyfes wolde it wel assente;
And elles certeyn were thei to blame.
It is ful fair to ben yclept madame,
And gon to vigilies al byfore,
And han a mantel riallyche i-bore.
A Cook thei hadde with hem for the nones,
To boylle chyknés with the mary bones,
And poudre-marchaunt tart, and galyngale.
Wel cowde he knowe a draughte of Londone ale.
He cowde roste, and sethe, and broille, and frie,
Maken mortreux, and wel bake a pye.
But gret harm was it, as it thoughte me,
That on his schyne a mormal hadde he,
For blankmanger that made he with the beste.

A SCHIPMAN was ther, wonyng fer by weste:
For ought I woot, he was of Dertemouthe.
He rood upon a rouncy, as he couthe,
In a gowne of faldyng to the kne.
A daggere hangyng on a laas hadde he
Aboute his nekke under his arm adoun.
The hoote somer hadde maad his hew al broun;
And certeily he was a good felawe.

Ful many a draughte of wyn hadde he ydrawe
From Burdeux-ward, whil that the chapman sleep.
Of nyce conscience took he no keep.
If that he faughte, and hadde the heigher hand,
By water he sente hem hoom to every land.

But of his craft to rekne wel his tydes,
His stremes and his daungers him bisides,
His herbergh and his mone, his lodemenage,
Ther was non such from Hulle to Cartage.
Hardy he was, and wys to undertake;
With many a tempest hadde his berd ben schake.

He knew wel alle the havenes, as thei were,
From Gootlond to the cape of Fynystere,
And every cryke in Bretayne and in Spayne;

His barge y-cleped was the Maudelayne.

With us ther was a DOCTOUR OF PHISIK,
In al this world ne was ther non him lyk
To speke of phisik and of surgerye;
For he was grounded in astronomye.
He kepte his pacient wonderly wel

In houres by his magik naturel.
Wel cowde he fortunen the ascendent  
Of his ymages for his pacient.  
He knew the cause of every maladye, 
Were it of hoot or cold, or moyste, or drye,  
And where engendred, and of what humour;  
He was a verrey parfight practisour.  
The cause i-knowe, and of his harm the roote  
Anon he yat the syke man his boote.  
Ful redy hadde he his apotecaries,  
To sende him dragges, and his letuaries, 
For ech of hem made other for to wynne;  
Here frendschipe nas not newe to begynne.  
Wel knew he the olde Esculapius,  
And Deiscorides, and eek Rufus;  
Old Ypocras, Haly, and Galien;  
Serapyon, Razis, and Avycen;  
Averrois, Damascien, and Constantyn;  
Bernard, and Gatesden, and Gilbertyn.  
Of his diete mesurable was he,  
For it was of no superfluity,  
But of gret norisching and digestible.  
His studie was but litel on the Bible.  
In sangwin and in pers he clad was al,  
Lined with taffata and with sendal.  
And yet he was but esy of dispence;  
He kepte that he wan in pestilence.  
For gold in phisik is a cordial,  
Therfore he lovede gold in special.  

A good Wif was ther of byside Bathe,  
But sche was somdel deef, and that was skathe.  
Of cloth-makyng she hadde such an haunt,  
Sche passede hem of Ypres and of Gaunt.  
In al the parisshe wif ne was ther noon
That to the offryng byforn hire schulde goon,
And if ther dide certeyn so wroth was sche,
That sche was out of alle charité.
Hire keverchefs ful fyne weren of grounde;
I durste swere they weyggheden ten pounde
That on a Sunday were upon hire heed.
Hire hosen weren of fyn scarlet reed,
Ful streyte y-teyd, and schoos ful moyste and newe.
Bold was hire face, and fair, and reed of hewe.
Sche was a worthy woman al hire lyfe,
Housbondes at chirche dore sche hadde fyse,
Withouten other compainye in youthe;
But therof needeth nought to speke as nouth.
And thries hadde sche ben at Jerusalem;
Sche hadde passed many a straunge streem;
At Rome sche hadde ben, and at Boloyne,
In Galice at seynt Jame, and at Coloyne.
Sche cowde moche of wandryng by the weye.
Gat-tothed was sche, sothly for to seye.
Uppon an amblere esily sche sat,
Ywympled wel, and on hire heed an hat
As brood as is a bokeler or a targe;
A foot-mantel aboute hire hipes large,
And on hire feet a paire of spores scharpe.
In felaweschip wel cowde sche lawghe and carpe.
Of remedyes of love sche knew parchaunce,
For of that art sche couthe the olde daunce.
A good man was ther of religioun,
And was a poure Persoun of a toun;
But riche he was of holy thought and werk.
He was also a lerned man, a clerk
That Cristes gospel trewely wolde preche;
His parischens devoutly wolde he teche.
Benigne he was, and wonder diligent,
And in adversité ful pacient;
And such he was i-proved ofte sithes.
Ful loth were him to curse for his tythes,
But rather wolde he yeven out of dowte,
Unto his poure parisschens aboute,
Of his offrynge, and eek of his substaunce.
He cowde in litel thing han suffisaunce.
Wyd was his parische, and houses fer asonder,
But he ne lafte not for reyne ne thonder,
In siknesse nor in meschief to visite
The ferreste in his parissche, moche and lite,
Uppon his feet, and in his hond a staf.
This noble ensample to his scheep he jaf,
That first he wroughte, and afterward he taughte,
Out of the gospel he tho wordes caughte,
And this figure he addede eek therto,
That if gold ruste, what schal yren doo?
For if a prest be foul, on whom we truste,
No wonder is a lewed man to ruste;
And schame it is, if that a prest take kepe,
A [foul] schepherde [to se] and a clene schepe;
Wel oughte a prest ensample for to yive,
By his clennesse, how that his scheep schulde lyve.
He sette not his benefice to hyre,
And leet his scheep encombred in the myre,
And ran to Londone, unto seynyte Poules,
To seeken him a chaunterie for soules,
Or with a bretherhede to ben withholde;
But dwelte at hoom, and kepte wel his folde,
So that the wolf ne made it not mysrcarye;
He was a schepherde and no mercenarie.
And though he holy were, and vertuous,
He was to sinful man nought despitous,  
Ne of his speche daungerous ne digne,  
But in his teching discret and benigne.  
To drawe folk to heven by fairnesse  
By good ensample, this was his busynesse:  
But it were eny persone obstinat,  
What so he were, of high or lowe estat,  
Him wolde he snybbe scharply for the nones.  
A bettre preest, I trowe, ther nowher non is.  
He waytede after no pompe and reverence,  
Ne makede him a spiced conscience,  
But Cristes lore, and his apostles twelve,  
He taughte, but first he folwede it himselve.  
With him ther was a Ploughman, was his brother,  
That hadde i-lad of dong ful many a fother,  
A trewe swynkere and a good was he,  
Lyvynge in peas and perfight charitee.  
God lovede he best with al his hoole herte  
At alle tymes, though him gamede or smerte,  
And thanne his neighebour right as himselfe.  
He wolde thresshe, and therto dyke and delve,  
For Cristes sake, with every poure wight,  
Withouten hyre, if it laye in his might.  
His tythes payede he ful faire and wel,  
Bothe of his owne swynk and his catel.  
In a tabard he rood upon a mere.  
Ther was also a Reeve and a Mellere,  
A Sompnour and a Pardoner also,  
A Maunciple, and my self, ther were no mo.  
The Mellere was a stout carl for the nones,  
Ful big he was of braun, and eek of boones;  
That prevede wel, for overal ther he cam,  
At wrastlynge he wolde have alwey the ram.
He was schort schuldrd, brood, a thikke knarre,  
Ther nas no dore that he nolde heve of harre,  
Or breke it at a rennyng with his heed.  
His berd as ony sowe or fox was reed,  
And therto brood, as though it were a spade.  
Upon the cop right of his nose he hade  
A werte, and theron stood a tuft of heres,  
Reede as the berstles of a sowes eeres.  
His nose-thurles blake were and wyde.  
A swerd and bokeler baar he by his side,  
His mouth as wyde was as a gret forneys.  
He was a janglere and a golyardeys,  
And that was most of synne and harlotries.  
Wel cowde he stele corn, and tollen thries;  
And yet he hadde a thombe of gold pardé.  
A whit cote and a blew hood werede he.  
A baggepipe wel cowde he blowe and sowne,  
And therwithal he broughte us out of town.

A gentil MAUNCIPLE was ther of a temple,  
Of which achatours mighten take exemple  
For to be wyse in beyying of vitaille.  
For whether that he payde, or took by taille,  
Algate he waytede so in his achate,  
That he was ay biforn and in good state.  
Now is not that of God a ful fair grace,  
That such a lewed mannes wit schal pace  
The wisdom of an heep of lernede men?  
Of maystres hadde he moo than thries ten,  
That were of lawe expert and curious;  
Of which ther were a doseyne in that house,  
Worthi to ben stiwardes of rente and lond  
Of any lord that is in Engelond,  
To make him lyve by his propre good,
In honour detteles, but-if he were wood,
Or lyve as scarsly as hym list desire;
And able for to helpen al a schire
In any caas that mighte falle or happe;
And yet this maunciple sette here aller cappe.

The Reeve was a sklendre colerik man,
His berd was schave as neigh as evere he can.
His heer was by his eres ful round i-shorn.
His top was docked lyk a preest biforn.
Ful longe wern his legges, and ful lene,
Y-lik a staf, ther was no calf y-sene.
Wel cowde he kepe a gerner and a bynne:
Ther was non auditour cowde on him wynne.
Wel wiste he by the droughte, and by the reyn.
The yeeldyng of his seed, and of his greyn.
His lordes scheep, his neet, his dayerie,
His swyn, his hors, his stoor, and his pultrie,
Was holly in this reeves governynge,
And by his covenaunt yaf the rekenynge,
Syn that his lord was twenti yeer of age;
Ther couthe no man bringe him in arrerage.
Ther nas baillif, ne herde, ne other hyne,
That he ne knew his sleighte and his covyne;
They were adrad of him, as of the dethe.
His wonyng was ful fair upon an hethe,
With grene trees i-schadwed was his place.
He cowde bettre than his lord purchace.
Ful riche he was astored prively,
His lord wel couthe he plese subtilly,
To yeve and lene him of his owne good,
And have a thank, and yet a cote, and hood.
In youthe he lerned hadde a good mester;
He was a wel good wrighte, a carpenter.
This reeve sat upon a ful good stot,
That was al pomely gray, and highe Scot.
A long surcote of pers uppon he had,
And by his side he bar a rusty blade.
Of Northfolk was this reeve of which I telle,
Byside a toun men clepen Baldeswelle.
Tukked he was, as is a frere, aboute,
And evere he rood the hyndreste of the route.

A Sompnour was ther with us in that place,
That hadde a fyr-reed cherubynes face,
For sawceflem he was, with eyghen narwe.
And [quyk] he was, and [chirped], as a sparwe,
With skalled browes blake, and piled berd;
Of his visage children weren aferd.
Ther nas quyksilver, litarwe, ne bremston,
Boras, ceruce, ne oille of tartre noon,
Ne oynement that wolde clense and byte,
That him mighte helpen of his whelkes white,
Ne of the knobbes sittyng on his cheekes.
Wel lovede he garleek, oynouns, and ek leekes,
And for to drinke strong wyn reed as blood.
Thanne wolde he speke, and crye as he were wood.
And whan that he wel dronken hadde the wyn,
Than wolde he speke no word but Latyn.
A fewe termes hadde he, tuo or thre,
That he hadde lerned out of som decree;
No wonder is, he herde it al the day;
And eek ye knowen wel, how that a jay
Can clepen Watte, as wel as can the pope.
But who so couthe in other thing him grope,
Thanne hadde he spent al his philosophie,
Ay, Questio quid juris, wolde he crye.
He was a gentil harlot and a kynde;
THE PROLOGUE.

A bettre felawe schulde men noght fynde.
He wolde suffre for a quart of wyn
A good felawe to have his [wikked syn]
A twelf moneth, and excuse him atte fulle:
And prively a synch eek cowde he pulle.
And if he fond owher a good felawe,
He wolde techen him to han non awe
In such caas of the archedeknes curs,
But-if a mannes soule were in his purs;
For in his purs he scholde y-punyssched be.
‘Purs is the erchedeknes helle,’ quod he.
But wel I woot he lyede right in dede;
Of cursyng oghte ech gulty man him drede;
For curs wol slee right as assoillyng saveth;
And also war him of a significavit.
In daunger hadde he at his owne gise
The jonge gurles of the diocese,
And knew here counseil, and was al here reed.
A garland hadde he set upon his heed,
As gret as it were for an ale-stake;
A bokeler hadde he maad him of a cake.
With him ther rood a gentil PARDONER
Of Rouncivale, his frend and his comper,
That streyt was comen from the court of Rome.
Ful lowde he sang, Com hider, love, to me.
This sompnour bar to him a stif burdoun,
Was nevere trompe of half so gret a soum,
This pardoner hadde heer as yelwe as wex,
But smothe it heng, as doth a strike of flex;
By unces hynge his lokkes that he hadde,
And therwith he his schuldres overspradde.
Ful thinne it lay, by culpons on and oon,
But hood, for jolitee, ne werede he noon,
For it was trussed up in his walet.
Him thoughte he rood al of the newe get,
Dischevele, sauf his cappe, he rood al bare.
Suche glaryng eyg/hen hadde he as an hare.
A vernicle hadde he sowed upon his cappe.
His walet lay byforn him in his lappe,
Bret-ful of pardoun come from Rome al hoot.
A voys he hadde as smal as eny goot.
No berd hadde he, ne nevere scholde have,
As smothe it was as it were late i-schave;

But of his craft, fro Berwyk into Ware,
Ne was ther such another pardoner.
For in his male he hadde a pilwebeer,
Which that, he seide, was oure lady veyl:
He seide, he hadde a gobet of the seyl
That seynt Peter hadde, whan that he wente
Uppon the see, til Jhesu Crist him hente.
He hadde a croys of latoun ful of stones,
And in a glas he hadde pigges bones.
But with thise reliques, whan that he fond
A poure persoun dwellyng uppon lond,
Upon a day he gat him more moneye
Than that the persoun gat in monthes tweye.
And thus with feyned flaterie and japes,
He made the persoun and the people his apes.
But trewely to tellen atte laste,
He was in churche a noble ecclesiaste.
Wel cowde he rede a lessoun or a storye,
But altherbest he sang an offertorie;
For wel he wyste, whan that song was songe,
He moste preche, and wel affyle his tonge,
To wynne silver, as he right wel cowde;
Therefore he sang ful meriely and lowde.

Now have I told you shortly in a clause

Thestat, tharray, the nombre, and eek the cause
Why that assembled was this compainye
In Southwerk at this gentil hostelrie,
That highte the Tabard, faste by the Belle.
But now is tyme to yow for to telle
How that we bare us in that ilke night,
Whan we were in that hostelrie alight
And after wol I telle of oure viage,
And al the remenaunt of oure pilgrimage.
But first I pray you of your curteisie,
That ye ne rette it nat my vileinye,
Though that I pleynly speke in this matere,
To telle you here wordes and here cheere;
Ne though I speke here wordes proprely.
For this ye knowen also wel as I,
Whoso schal telle a tale after a man,
He moot reheerce, as neigh as evere he can,
Everych a word, if it be in his charge,
Al speke he nevere so rudelyche and large;
Or elles he moot telle his tale untrewes,
Or feyne thing, or fynde wordes newe.
He may not spare, although he were his brother;
He moot as wel seyn oo word as another.
Crist spak himself ful broode in holy writ,
And wel ye woote no vileinye is it.
Eek Plato seith, whoso that can him rede,
The wordes mote be cosyn to the dede.
Also I praye you to foryeve it me,
Al have I nat set folk in here degre
Here in this tale, as that thei schulde stonde;
My wit is schort, ye may wel understonde.
Greet cheere made oure host us everichon,
And to the souper sette he us anon;
And servede us with vitaille atte beste.
Strong was the wyn, and wel to drynke us leste.
A semely man oure hoost he was withalle
For to han been a marschal in an halle;
A large man he was with eyghen stepe,
A fairer burgeys was ther noon in Chepe:
Bold of his speche, and wys and wel i-taught,
And of manhede him lakked right naught.
Eek therto he was right a mery man,
And after soper playen he bygan,
And spak of myrthe amonges othre thinges,
Whan that we hadde maad our rekenynges;
And sayde thus: 'Lo, lordynges, trewely
Ye ben to me right welcome hertely:
For by my trouthe, if that I schal not lye,
I saugh nought this yeer so mery a companye
At oones in this herbergh as is now.
Fayn wolde I don yow mirthe, wiste I how.
And of a mirthe I am right now bythought,
To doon you eese, and it schal coste nought.
Ye goon to Caunterbury; God you speede,
The blisful martir quyte you youre meede!
And wel I woot, as ye gon by the weye,
Ye schapen yow to talen and to pleye;
For trewely confort ne mirthe is noon
To ryde by the weye domb as a stoon;
And therfore wol I maken you disport,
As I seyde erst, and don you som confort.
And if yow liketh alle by oon assent
Now for to standen at my juggement;
And for to werken as I schal you seye,
To morwe, whan ye riden by the weye, 780
Now by my fader soule that is deed,
But ye be merye, I wol yeve yow myn heed.
Hold up youre hond withoute more speche.
Oure counseil was not longe for to seche;
Us thoughte it nas nat worth to make it wys, 785
And graunte de him withoute more avys,
And bad him seie his verdite, as him lest.
‘Lordynges,’ quoth he, ‘now herkneth for the beste;
But taketh it not, I praye you, in desdeyn;
This is the poynt, to speken schort and pleyn, 790
That ech of yow to schorte with oure weie,
In this viage, schal telle tales tweye,
To Cauterbury-ward, I mene it so,
And hom-ward he schal tellen othere tuo,
Of aventures that whilom han bifalle. 795
And which of yow that bereth him best of alle,
That is to seyn, that telleth in this caas
Tales of best sentence and most solas,
Schal han a soper at oure alther cost
Here in this place sittynge by this post,
Whan that we come ageyn from Cauterbury. 800
And for to maken you the more mery,
I wol myselven gladly with you ryde,
Right at myn owen cost, and be youre gyde.
And whoso wole my juggement withseie
Schal paye al that we spenden by the weye.
And if ye vouchesauf that it be so,
Telle me anoon, withouten wordes moo,
And I wole ereley schape me therfore.’
This thing was graunted, and oure othes swore 810
With ful glad herte, and prayden him also
That he wolde vouchesauf for to doon so,
THE PROLOGUE.

And that he wolde ben our e governour,
And of our e tales jugge and reportour,
And sette a souper at a cer tefyn pryse;
And we wolde rewled ben at his devys,
In heygh and lowe; and thus by oon assent
We been acorded to his juggement.
And therupon the wyn was fet ano on;
We dronken, and to reste wente ecoon,
Withouten eny lenger taryinge.
A morwe whan the day bigan to spry nge,
Up roos our e host, and was our e al ther cok,
And gadrede us to gidre alle in a f yol,
And forth we ridden a litel more than paas,
Unto the waterynge of seint Thomas.
And there our e host bigan his hors areste,
And seyde; 'Lordes, herkneth if jow leste.
Ye woote youre forward, and I it you recorde.
If even-song and morwe-song accorde,
Lat se now who schal telle first a tale.
As evere moot I drinke wyn or ale,
Whoso be rebel to my juggement
Schal paye for al that by the weye is spent.
Now draweth cut, er that we ferrer twynne;
He which that hath the schorteste schal bygynne.'
'Sire knight,' quoth he, 'my maister and my lord,
Now draweth cut, for that is myn acord.
Cometh ner,' quoth he, 'my lady prioresse;
And ye, sir clerk, lat be youre schamefastnesse,
Ne studieth nat; ley hand to, every man.'

Anon to drawen every wight bigan,
And schortly for to tellen as it was,
Were it by avent ure, or sort, or cas,
The soth is this, the cut fil to the knight,
Of which ful blithe and glad was every wight;
And telle he moste his tale as was resoun,
By forward and by composicioun,
As ye han herd; what needeth wordes moo?
And whan this goode man seigh that it was so,
As he that wys was and obedient
To kepe his forward by his fre assent,
He seyde: 'Syn I schal bygynne the game,
What, welcome be thou cut, a Goddes name!
Now lat us ryde, and herkneth what I seye.'

And with that word we riden forth oure weye;
And he bigan with right a merie chere
His tale anon, and seide in this manere.
THE KNIGHTES TALE.

Whilom, as olde stories tellen us,
Ther was a duk that highte Theseus;
Of Athenes he was lord and governour,
And in his tyme swich a conquerour,
That gretter was ther non under the sonne.
Ful many a riche contré hadde he wonne;
That with his wisdam and his chivalrie
He conquerede al the regne of Femenye,
That whilom was i-cleped Cithea;
And weddede he the queen Ipolita,
And broughte hire hoom with him in his contré
With mochel glorie and gret solempnité,
And eek hire yonge suster Emelye.
And thus with victorie and with melodye
Lete I this noble duk to Athenes ryde,
And al his host, in armes him biside.
And certes, if it nere to long to heere,
I wolde han told yow fully the manere,
How wonnen was the regne of Femenye
By Theseus, and by his chivalrye;
And of the grete bataille for the nones
Bytwixen Athenes and the Amazones;
And how aseged was Ypolita,
The faire hardy quen of Cithea;
And of the feste that was at hire weddynge,
And of the tempest at hire hoom comynge;
But al that thing I mot as now forbere,
I have, God wot, a large feeld to ere,
And wayke ben the oxen in my plough,
The remenaunt of the tale is long inough;
I wol not lette eek non of al this rowte,
Lat every felawe telle his tale aboute,
And lat see now who schal the soper wynne,
And ther I lafte, I wol agayn begynne.

This duk, of whom I make mencioun,
Whan he was come almost unto the toun,
In al his wele and in his moste pryde,
He was war, as he caste his eyghe aside,
Wher that ther knelede in the hye weye
A companye of ladies, tweye and tweye,
Ech after other, clad in clothes blake;
But such a cry and such a woo they make,
That in this world nys creature lyvynge,
That herde such another weymentynge,
And of this cry they nolde nevere stenten,
Til they the reynes of his bridel henten.
‘What folk ben ye that at myn hom comynge
Pertourben so my feste with cryinge?’
Quod Theseus, ‘have ye so gret envye
Of myn honour, that thus compleyne and crie?
Or who hath yow misboden, or offended?
And telleth me if it may ben amended;
And why that ye ben clothed thus in blak?’
The eldest lady of hem alle spak, 
When sche hadde swnowned with a dedly chere, 
That it was routhe for to seen or heere; 
And seyde: 'Lord, to whom Fortune hath yeven 
Victorie, and as a conquerour to lyven, 
Nought greveth us youre glorie and honour; 
But we beseken mercy and socour. 
Have mercy onoure woo andoure distresse. 
Som drope of pitee, thurgh thy gentilnesse, 
Uppon us wrecchede wommen lat thou falle. 
For certes, lord, ther nys noon of us alle, 
That sche nath ben a duchesse or a queene; 
Now be we caytifs, as it is wel seen: 
Thanked be Fortune, and hire false wheel, 
That noon estat assureth to ben weel. 
And certes, lord, to abiden youre presence 
Here in the temple of the goddesse Clemence 
We han ben waytynge al this fourtenight; 
Now help us, lord, syth it is in thy might. 
I wrecche, which that wepe and waylle thus, 
Was whilom wyf to kyng Capaneus, 
That starf at Thebes, cursed be that day, 
And alle we that ben in this array, 
And maken al this lamentacioun! 
We losten alle oure housbondes at that toun, 
Whil that the sege ther aboute lay. 
And yet the olde Creon, welaway! 
That lord is now of Thebes the citee, 
Fulfild of ire and of iniquite, 
He for despyt, and for his tyrannye, 
To do the deede bodyes vileinye, 
Of alle oure lorde, whiche that ben i-slawe, 
Hath alle the bodies on an heep y-drawe,
And wol not suffren hem by noon assent
Nother to ben y-buried nor y-brent,
But maketh houndes ete hem in despite.'
And with that word, withoute more respite,
They fillen gruf, and criden pitously,
'Have on us wrecchede wommen som mercy,
And lat oure sorwe synken in thyn herte.'
This gentil duk doun from his courser sterte
With herte pitous, whan he herde hem speke.
Him thoughte that his herte wolde breke,
Whan he seyh hem so pitous and so maat,
That whilom weren of so gret estat.
And in his armes he hem alle up hente,
And hem conforteth in ful good entente;
And swor his oth, as he was trewe knight,
He wolde don so serforthly his might
Upon the tyraunt Creon hem to wreke,
That al the people of Grece scholde speke
How Creon was of Theseus y-served,
As he that hadde his deth ful wel deserved.
And right anoon, withoute more abood
His baner he desplayeth, and forth rood
To Thebes-ward, and al his hoost bysyde;
No nerre Athenes wolde he go ne ryde,
Ne take his eese fully half a day,
But onward on his way that nyght he lay;
And sente anoon Ypolita the queene,
And Emelye hire yonge suster schene,
Unto the toun of Athenes to dwelle;
And forth he ryt; ther is no more to telle.
The reede statue of Mars with spere and targe
So schyneth in his white baner large,
That alle the feeldes gliteren up and doun;
And by his baner born is his pynoun
Of gold ful riche, in which ther was i-bete
The Minatour which that he slough in Crete.
Thus ryt this duk, thus ryt this conquerour,
And in his hoost of chevalrie the flour,
Til that he cam to Thebes, and alighte
Faire in a feeld ther as he thoughte fighte.
But schortly for to spaken of this thing,
With Creon, which that was of Thebes kyng,
He faught, and slough him manly as a knight
In pleyn bataille, and putte the folk to flight;
And by assaut he wan the cité after,
And rente adoun bothe wal, and sparre, and rafter;
And to the ladies he restorede agayn
The bones of here housbondes that were slayn,
To don obsequies, as was tho the gyse.
But it were al to long for to devyse
The grete clamour and the waymentynge
Which that the ladies made at the brennynge
Of the bodyes, and the grete honour
That Theseus the noble conquerour
Doth to the ladyes, whan they from him wente.
But schortly for to telle is myn entente.
Whan that this worthy duk, this Theseus,
Hath Creon slayn, and wonne Thebes thus,
Stille in that feelde he took al night his reste,
And dide with al the contré as him leste.
To ransake in the tas of bodyes dede
Hem for to streepe of herneys and of wede,
The pilours diden businesse and cure,
After the bataille and disconfiture.
And so byfil, that in the tas thei founde,
Thurgh-girt with many a grevous blody wounde,
THE KNIGHTES TALE.

Two yonge knightes liggyng by and by,
Bothe in oon armes, wroght ful richely;
Of whiche two, Arcite highte that oon,
And that other knight highte Palamon.
Nat fully quyke, ne fully deede they were,
But by here coote-armures, and by here gere,
The heraudes knewe hem best in special,
As they that weren of the blood real
Of Thebes, and of sistren tuo i-born.
Out of the taas the pilours han hem torn,
And han hem caried softe unto the tente
Of Theseus, and he ful sone hem sente
Tathenes, for to dwellen in prisoun
Perpetuelly, he nolde no raunsoun.
And whan this worthy duk hath thus i-doon,
He took his host, and hom he ryt anoon
With laurer crowned as a conquerour;
And there he lyveth in joye and in honour
Terme of his lyf; what nedeth wordes moo?
And in a tour, in angwisch and in woo,
This Palamon, and his felawe Arcite,
For everemore, ther may no gold hem quyte.

This passeth yeer by yeer, and day by day,
Til it fel oones in a morwe of May
That Emelie, that fairer was to seene
Than is the lilie on hire stalke grene,
And fresscher than the May with floures newe—
For with the rose colour strof hire hewe,
I not which was the fayrere of hem two—
Er it were day, as was hire won to do,
Sche was arisen, and al reedy dight;
For May wole han no sloggardy anight.
The sesoun priketh every gentil herte,
And maketh him out of his sleep to sterte,  
And seith, ‘Arys, and do thin observaunce.’  
This makede Emelye han remembraunce  
To don honour to May, and for to ryse.  
I-clothed was sche fresshe for to devyse.  
Hire yelwe heer was browded in a tresse,  
Byhynde hire bak, a yerde long I gesse.  
And in the gardyn at the sonne upryste  
Sche walketh up and doun, and as hire liste  
Sche gadereth floures, party whyte and reede,  
To make a sotil gerland for hire heede,  
And as an aungel hevenlyche sche song.  
The grete tour, that was so thikke and strong,  
Which of the castel was the cheef dongeoun,  
(Ther as the knightes weren in prisoun,  
Of which I tolde yow, and telle schal)  
Was evene joynant to the gardyn wal,  
Ther as this Emelye hadde hire pleyynge.  
Bright was the sonne, and cleer that morwenynge,  
And Palamon, this woful prisoner,  
As was his wone, by leve of his gayler  
Was risen, and romede in a chambré on heigh,  
In which he al the noble cite seigh,  
And eek the gardyn, ful of braunches grene,  
Ther as this fresshe Emely the scheene  
Was in hire walk, and romede up and doun.  
This sorweful prisoner, this Palamon,  
Gooth in the chambré, romyng to and fro,  
And to himself compleynyng of his woo;  
That he was born, ful ofte he sayde, alas!  
And so byfel, by aventure or cas,  
That thurgh a wyndow thikke, of many a barre  
Of iren greet, and squar as eny sparre,
The Knightes Tale.

He caste his eyen upon Emelya,
And therwithal he bleynte and cryede, a!
As though he stongen were unto the herte.
And with that crye Arcite anon up-sterte,
And seyde, 'Cosyn myn, what eyleth the,
That art so pale and deedly on to see?
Why crydestow? who hath the doon offence?
For Goddes love, tak al in pacience
Oure prisoun, for it may non other be;
Fortune hath yeven us this adversité.
Som wikke aspect or disposicioun
Of Saturne, by sum constellacioun,
Hath yeven us this, although we hadde it sworn;
So stood the heven whan that we were born;
We moste endure it: this is the schort and pleyn.'

This Palamon answerd, and seyde ageyn,
'Cosyn, for sothe of this opynyoun
Thou hast a veyn yimaginacioun.
This prisoun causede me not for to crye.
But I was hurt right now thurghout myn eye
Into myn herte, that wol my bane be.
The fairnesse of that lady that I see
Yond in the gardyn rome to and fro,
Is cause of al my crying and my wo.
I not whether sche be womman or goddesse;
But Venus is it, sothly as I gesse.'
And therwithal on knees adoun he fil,
And seyde: 'Venus, if it be thy wil
Yow in this gardyn thus to transfigure,
Biforn me sorweful wrecche creature,
Out of this prisoun help that we may scape.
And if so be my destiné be schape
By eterne word to deyen in prisoun,
Of oure lynage have sum compassioun,  
That is so lowe y-brought by tyrannye.'  
And with that word Arcite gan espye  
Wher as this lady romede to and fro.  
And with that sighte hire beauté hurte him so,  
That if that Palamon was wounded sore,  
Arcite is hurt as moche as he, or more.  
And with a sigh he seyde pitously:  
'The fressche beauté sleeth me sodeynly  
Of hire that rometh in the yonder place;  
And but I have hire mercy and hire grace,  
That I may seen hire atte leste weye,  
I nam but deed; ther nys no more to seye.'  
This Palamon, whan he tho wordes herde,  
Despitously he lokede, and answerde:  
'Whether seistow this in ernest or in pley?'  
'Nay,' quod Arcite, 'in ernest by my fey.  
God help me so, me lust ful evele pleye.'  
This Palamon gan knytte his browes tweye:  
'lt neere,' quod he, 'to the no gret honour,  
For to be fals, ne for to be traytour  
To me, that am thy cosyn and thy brother  
I-sworn ful deepe, and ech of us to other,  
That nevere for to deyen in the payne,  
Til that the deeth departe schal us twayne,  
Neyther of us in love to hyndren other,  
Ne in non other cas, my leeve brother;  
But that thou schuldest trewely forthren me  
In every caas, and I schal forthren the.  
This was thyn oth, and myn also certeyn;  
I wot right wel, thou darst it nat withseyn.  
Thus art thou of my counseil out of doute.  
And now thou woldest falsly ben aboute
To love my lady, whom I love and serve,
And evere schal, til that myn herte sterve.
Now certes, false Arcite, thou schalt not so.
I lovede hire first, and tolde the my woo
As to my counseil, and my brother sworn
To forthre me, as I have told biforn.
For which thou art i-bounden as a knight
To helpe me, if it lay in thi might,
Or elles art thou fals, I dar wel sayn.'
This Arcite ful proudly spak agayn.
'Thou schalt,' quod he, 'be rather fals than I.
But thou art fals, I telle the utterly.
For par amour I lovede hire first er thouw.
What wolt thou sayn? thou wistest not jyt now
Whether sche be a womman or goddesse.
Thyn is affecioun of holynesse,
And myn is love, as to a creature;
For which I tolde the myn aventure
As to my cosyn, and my brother sworn.
I pose, that thou lovedest hire biforn;
Wost thou nat wel the olde clerkes sawe,
That who schal wel the olde clerk sawe,
Love is a gretter lawe, by my pan,
Then may be yeve to eny erthly man?
Therfore posityf lawe, and such decre,
Is broke alday for love in ech degree.
A man moot needes love maugre his heed.
He may nought flen it, though he schulde be deed,
Al be sche mayde, or widewe, or elles wyf.
And eek it is nat likly al thy lyf
To stonden in hire grace, no more schal I;
For wel thou wost thyselfen verraily,
That thou and I been dampted to prisoun
Perpetuely, us gayneth no raunsoun.
We stryve, as dide the houndes for the boon,
They foughte al day, and jyt here part was noon;
Ther com a kyte, whil that they were so wrothe,
And bar awey the boon bitwixe hem bothe.
And therfore at the kynges court, my brother,
Ech man for himself, ther is non other.
Love if the list; for I love and ay schal;
And sothly, leeve brother, this is al.
Here in this prisoun moote we endure,
And everych of us take his aventure.’
Gret was the stryf and long bytwixe hem tweye,
If that I hadde leyser for to seye;
But to theeffect.—It happede on a day,
(To telle it jow as schortly as I may)
A worthy duk that highte Perotheus,
That felawe was unto duk Theseus
Syn thilke day that they were children lyte,
Was come to Athenes, his felawe to visite,
And for to pleye, as he was wont to do,
For in this world he lovede no man so:
And he lovede him as tendrely agayn.
So wel they lovede, as olde bookes sayn,
That whan that oon was deed, sothly to telle,
His felawe wente and soughte him doun in helle;
But of that story lyst me nought to write.
Duk Perotheus lovede wel Arcite,
And hadde him knowe at Thebes yeer by yeer;
And synally at requeste and prayer
Of Perotheus, withouten any raunsoun
Duk Theseus him leet out of prisoun,
Frely to gon, wher that him luste overal,
In such a gyse, as I jyou telle schal.
This was the forward, playnly for tendite,  
Bitwixe Theseus and him Arcite:  
That if so were, that Arcite were yfounde  
Evere in his lyf, by daye or night, o stound  
In eny contré of this Theseus,  
And he were caught, it was acorded thus,  
That with a swerd he scholde lese his heed;  
Ther nas noon other remedy ne reed,  
But took his leeve, and homward he him spedde;  
Let him be war, his nekke lith to wedde.  
How gret a sorwe suffreth now Arcite!  
The deth he feleth thurgh his herte smyte;  
He weepeth, weyleth, cryeth pitously;  
To slen himself he wayteth pryvely.  
He seyde, 'Allas the day that I was born!  
Now is my prisoun worse than biforn;  
Now is me schape eternally to dwelle  
Nought in purgatorie, but in helle.  
Allas! that evere knew I Perotheus!  
For elles hadde I dweld with Theseus  
I-fetered in his prisoun evere moo.  
Than hadde I ben in blisse, and nat in woo.  
Oonly the sighte of hire, whom that I serve,  
Though that I nevere hire grace may deserve,  
Wolde han sufficed right ynough for me.  
O dere cosyn Palamon,' quod he,  
'Thy is the victorie of this aventure,  
Ful blisfully in prisoun maistow dure;  
In prisoun? certes nay, but in paradys!  
Wel hath fortune y-torned the the dys,  
That hast the sighte of hire, and I thabsence.  
For possible is, syn thou hast hire presence,  
And art a knight, a worthi and an able,
That by som cas, syn fortune is chaungeable,
Thou maist to thy desir somtyme atteyne.
But I that am exiled, and bareyne
Of alle grace, and in so gret despeir,
That ther nys erthe, water, fyr, ne eyr,
Ne creature, that of hem maked is,
That may me helpe or doon confort in this.
Wel oughte I sterve in wanhope and distresse;
Farwel my lyf, my lust, and my gladnesse.
Allas, why pleynen folk so in commune
Of purveiaunce of God, or of fortune,
That _yeveth hem ful ofte in many a gyse
Wel bettre than thei can hemself devyse?
Som man desireth for to han richesse,
That cause is of his morthre or gret seeknesse.
And som man wolde out of his prisoun fayn,
That in his hous is of his meyné slayn.
Infinite harmes ben in this mateere;
We witen nat what thing we prayen heere.
We faren as he that dronke is as a mous.
A dronke man wot wel he hath an hous,
But he not which the righte wey is thider,
And to a dronke man the wey is slider,
And certes in this world so faren we;
We seeken faste after felicité,
But we gon wrong ful ofte trewely.
Thus may we seyen alle, and namelyche I,
That wende and hadde a gret opinioun,
That _yif I mighte skape fro prisoun,
Than hadde I ben in joye and perfyt hele,
Ther now I am exiled fro my wele.
Syn that I may not sen _yow, Emelye,
I nam but deed; ther nys no remedye.'
Uppon that other syde Palamon,
Whan that he wiste Arcite was agoon,
Such sorwe he maketh, that the grete tour
Resowneth of his jollyng and clamour.
The pure fettres on his schynes grete
Weren of his bittre salte teres wete.
'Allas!' quod he, 'Arcita, cosyn myn,
Of al oure strif, God woot, the fruyt is thin.
Thow walkest now in Thebes at thi large,
And of my woo thou yevest litel charge.
Thou maist, syn thou hast wysdom and manhede,
Assemblen al the folk ofoure kynrede,
And make a werre so scharpe on this cité,
That by som aventure, or som treté,
Thou mayst have hire to lady and to wyf,
For whom that I mot needes leese my lyf.
For as by wey of possibilité,
Syth thou art at thi large of prisoun free,
And art a lord, gret is thin avauntage,
More than is myn, that sterve here in a kage.
For I moot weepe and weyle, whil I lyve,
With al the woo that prisoun may me yvyve,
And eek with peyne that love me yeveth also,
That doubleth al my torment and my wo.'
Therwith the fyr of jelousy upsterte
Withinne his breste, and hente him by the herte
So wodly, that he lik was to byholde
The box-tree, or the asschen deede and colde.
Tho seyde he; 'O cruel goddes, that governe
This world with byndyng of youre word eterne,
And writen in the table of athamaunte
Youre parlement, and youre eterne graunte,
What is mankynde more unto yow holde
Than is the scheep, that rouketh in the folde?
For slayn is man right as another beest,
And dwelleth eek in prisoun and arreest,
And hath seknesse, and greet aduersité,
And ofte tymes gilteles, pardé:
What governaunce is in this prescience,
That gilteles tormenteth innocence?
And yet encresceth this al my penaunce,
That man is bounden to his observaunce
For Goddes sake to letten of his wille,
Ther as a beest may al his lust fulfille.
And whan a beest is deed, he hath no peyne;
But man after his deth moot wepe and pleyne,
Though in this world he have care and woo:
Withouten doute it may stonde so.
The answere of this I lete to divinis,
But wel I woot, that in this world gret pyne is.
Allas! I se a serpent or a theef,
That many a trewe man hath doon mescheef,
Gon at his large, and wher him lust may turne.
But I moot ben in prisoun thurgh Saturne,
And eek thurgh Juno, jalous and eek wood,
That hath destroyed wel neyh al the blood
Of Thebes, with his waste walles wyde.
And Venus sleeth me on that other syde
For jelousye, and fere of him Arcyte.
Now wol I stynte of Palamon a lite,
And lete him in his prisoun stille dwelle,
And of Arcita forth I wol you telle.
The somer passeth, and the nightes longe
Encrescen double wise the peynes stronge
Bothe of the loverre and the prisoner.
I noot which hath the wofullere myster.
For shortly for to seyn, this Palamoun
Perpetuelly is damnded to prisoun,
In cheynes and in fettres to be deed;
And Arcite is exiled upon his heed
For evere mo as out of that conte,
Ne nevere mo he schal his lady see.

Yow loveres axe I now this questioun,
Who hath the worse, Arcite or Palamoun?
That on may se his lady day by day,
But in prisoun he moste dwelle alway.
That other wher him lust may ryde or go,
But seen his lady schal he nevere mo.

Now deemeth as you luste, ye that can,
For I wol telle forth as I bigan.

When that Arcite to Thebes comen was,
Ful ofte a day he swelte and seyde alas,
For seen his lady schal he nevere mo.

And shortly to concluden al his wo,
So moche sorwe hadde nevere creature,
That is or schal whil that the world may dure.
His sleep, his mete, his drynk is him byraft,
That lene he wex, and drye as is a schaft.

His eyen holwe, and grisly to biholde;
His hewe falwe, and pale as asschen colde,
And solitarye he was, and evere alone,
And waillyng al the night, making his moone.
And if he herde song or instrument,
Then wolde he wepe, he mighte nought be stent;
So feble eek were his spiritz, and so lowe.
And chaunged so, that no man couthe knowe
His speche nother his vois, though men it herde.
And in his geere, for al the world he ferde
Nought oonly lyke the loveres maladye
Of Hereos, but rather lik manye
Engendred of humour malencolyk,
Byforen in his selle fantasyk.
And schortly turned was al up-so-doun
Bothe habyt and eek disposicioun
Of him, this woful lover daun Arcite.
What schulde I alday of his wo endite?
Whan he endured hadde a yeer or tuo
This cruel torment, and this peyne and woo,
At Thebes, in his contré, as I seyde,
Upon a night in sleep as he him leyde,
Him thoughte how that the wenged god Mercurie
Byforn him stood, and bad him to be murye.
His slepy yerde in hond he bar uprighte;
An hat he werede upon his heres brighte.
Arrayed was this god (as he took keepe)
As he was whan that Argus took his sleepe;
And seyde him thus: 'To Athenes schalt thou wende;
Ther is the schapen of thy wo an ende.'
And with that word Arcite wook and sterte.
'Now trewely how sore that me smerte.'
Quod he, 'to Athenes righ now wol I fare;
Ne for the drede of deth schal I not spare
To see my lady, that I love and serve;
In hire presence I recche nat to sterve.'
And with that word he caughte a gret myrour,
And saugh that chaunged was al his colour,
And saugh his visage al in another kynde.
And right anoon it ran him in his mynde.
That sith his face was so disfigured
Of maladie the which he hadde endured,
He mighte wel, if that he bar him lowe,
Lyve in Athenes evere more unknowe,
And seen his lady wel neih day by day.
And right anon he chaungede his aray,
And cladde him as a poure laborer.
And al allone, save oonly a squyer,
That knew his pryveté and al his cas,
Which was disgysed povrely as he was,
To Athenes is he gon the nexte way.
And to the court he wente upon a day,
And at the yate he profreth his servyse,
To drugge and drawe, what so men wol devyse.
And schortly of this matere for to seyn,
He fel in office with a chamberleyn,
The which that dwellyng was with Emelye.
For he was wys, and couthe sone aspye
Of every servaunt, which that serveth here.
Wel couthe he hewen woode, and water bere,
For he was yong and mighty for the nones,
And therto he was strong and bygge of bones
To doon that eny wight can him devyse.
A yeer or two he was in this servise,
Page of the chambre of Emelye the brighte;
And Philostrate he seide that he highte.
But half so wel byloved a man as he
Ne was ther nevere in court of his degree.
He was so gentil of condicioun,
That thurghout al the court was his renoun.
They seyde that it were a charité
That Theseus wolde enhaunse his degree,
And putten him in worschipful servyse,
Ther as he mighte his vertu excercise.
And thus withinne a while his name is spronge
Bothe of his dedes, and his goode tonge,
That Theseus hath taken him so neer
That of his chambre he made him a squyer,
And yaf him gold to mayntene his degree;
And eek men broughte him out of his countré
Fro yer to yer ful pryvely his rente;
But honestly and sleighly he it spente,
That no man wondrede how that he it hadde.
And thre yer in this wise his lyf he ladde,
And bar him so in pees and eek in werre,
Ther nas no man that Theseus hath derre.
And in this blisse lete I now Arcite,
And speke I wolde of Palamon a lyte.

In derknesse and horrible and strong prisoun
This seven yer hath seten Palamoun,
Forpyney, what for woo and for distresse;
Who feleth double sowe and hevynesse
But Palamon? that love destreyneth so,
That wood out of his wit he goth for wo;
And eek therto he is a prisoner
Perpetuellly, nat oonly for a yer.
Who couthe ryme in Englissch proprely
His martirdam? for sothe it am nat I;
Therfore I passe as lightly as I may.
Hit fel that in the seventhe yer in May
The thridde night, (as olde bookes seyn,
That al this storie tellen more pleyn)
Were it by aventure or destiné,
(As, whan a thing is schapen, it schal be,)
That soone after the mydnyght, Palamoun
By helpyng of a freend brak his prisoun,
And fleeth the cite faste as he may goo,
For he hadde yve his gayler drinke soo
Of a clarré, maad of a certeyn wyn,
With nercotykes and opye of Thebes fyn,
That al that night though that men wolde him schake, 615
The gayler sleep, he mighte nought awake.
And thus he fleeth as faste as evere he may.
The night was schort, and faste by the day,
That needes-cost he moste himselven hyde,
And til a grove faste ther besyde 620
With dredful foot than stalketh Palamoun.
For schortly this was his opynyoun,
That in that grove he wolde him hyde al day,
And in the night then wolde he take his way
To Thebes-ward, his frendes for to preye 625
On Theseus to helpe him to werreye;
And schorteliche, or he wolde lese his lyf,
Or wynnen. Emelye unto his wyf.
This is thetfect and his entente playn.
Now wol I torne unto Arcite agayn, 630
That litel wiste how nyh that was his care,
Til that fortune hadde brought him in the snare.

The busy larke, messager of daye,
Salueth in hire song the morwe graye;
And fyry Phebus ryseth up so brighte, 635
That al the orient laugheth of the lighte,
And with his stremes dryeth in the greves
The silver dropes, hongyng on the leves.
And Arcite, that is in the court ryal
With Theseus, his squyer principal, 640
Is risen, and loketh on the merye day.
And for to doon his observaunce to May,
Remembryng on the poynt of his desir,
He on his courser, stertyng as the fir,
Is riden into the feeldes him to pleye, 645
Out of the court, were it a myle or tweye.
And to the grove, of which that I yow tolde,
By aventure his wey he gan to holde,
To maken him a garland of the greves,
Were it of woodebynde or hawethorn leves,
And lowde he song ayens the sonne scheene:
'May, with alle thy floures and thy greene,
Welcome be thou, wel faire fressche May,
I hope that I som grene gete may.'

And fro his courser, with a lusty herte,
Into the grove ful hastily he sterte,
And in a path he rometh up and doun,
Ther as by aventure this Palamoun
Was in a busche, that no man mighte him see,
For sore afered of his deth was he.

Nothing ne knew he that it was Arcite:
God wot he wolde han trowed it ful lite.
But soth is seyd, goon sithen many yeres,
That feld hath eyen, and the woode hath eeres.

It is ful fair a man to bere him evene,
For al day meteth men at unset stevene.

Ful litel woot Arcite of his felawe,
That was so neih to herknen al his sawe,
For in the busche he sytteth now ful stille.
Whan that Arcite hadde romed al his fille,
And songen al the roundel lustily,
Into a studie he fel al sodeynly,
As don thes loveres in here queynte geeres,
Now in the croppe, now doun in the breres,
Now up, now doun, as boket in a welle.

Right as the Friday, sothly for to telle,
Now it schyneth, now it reyneth haste,
Right so gan gery Venus overcaste
The hertes of hire folk, right as hire day
Is gerful, right so chaungeth sche array.
Selde is the Fryday al the wyke i-like.
Whan that Arcite hadde songe, he gan to sike,
And sette him doun withouten eny more:
‘Alas!’ quod he, ‘that day that I was borne!
How longe Juno, thurgh thy cruelté,
Wiltow werreyen Thebes the citee?
Alas! i-brought is to confusioun
The blood royal of Cadme and Amphioun;
Of Cadmus, which that was the firste man
That Thebes bulde, or first the toun bygan,
And of that citee first was crowned kyng,
Of his lynage am I, and his ofspring
By verray lyne, as of the stok ryal:
And now I am so caytyf and so thral,
That he that is my mortal enemy,
I serve him as his squyer povrely.
And yet doth Juno me wel more schame,
For I dar nought byknowe myn owne name,
But ther as I was wont to hote Arcite,
Now highte I Philostrate, nought worth a myte.
Alas! thou felle Mars, alas! Juno,
Thus hath youre ire owre kynrede al fordo,
Save oonly me, and wrecched Palamoun,
That Theseus martyreth in prisoun.
And over al this, to sleen me utterly,
Love hath his fyry dart so brennyngly
I-styked thurgh my trewe careful herte,
That schapen was my deth erst than my scherte.
Ye slen me with youre eyen, Emelye;
Ye ben the cause wherfore that I dye.
Of al the remenant of myn other care
Ne sette I nought the mountaunce of a tare,
So that I couthe don aught to youre plesaunce.’
And with that word he fel doun in a traunce
A long tyme; and afterward he upsterte
This Palamon, that thoughte that thurgh his herte
He felte a cold swerd sodeynliche glyde;
For ire he quook, no lenger nolde he byde.
And whan that he hadde herd Arcites tale,
As he were wood, with face deed and pale,
He sterte him up out of the bussches thikke,
And seyde: 'Arcyte, false traitour wikke,
Now art thou hent, that lovest my lady so,
For whom that I have al this peyne and wo,
And art my blood, and to my counseil sworn,
As I ful ofte have told the heere byforn,
And hast byjaped here duk Theseus,
And falsly chaunged hast thy name thus;
I wol be deed, or elles thou schalt dye.
Thou schalt not love my lady Emelye,
But I wil love hire oonly and no mo;
For I am Palamon thy mortal fo.
And though that I no wepne have in this place,
But out of prisoun am astert by grace,
I drede not that outher thou schalt dye,
Or thou ne schalt not loven Emelye.
Ches which thou wilt, for thou schalt not asterte.'
This Arcite, with ful despitous herte,
Whan he him knew, and hadde his tale herd,
As fers as lyoun pullede out a swerd,
And seide thus: 'By God that sit above,
Nere it that thou art sik and wood for love,
And eek that thou no wepne hast in this place,
Thou schuldest nevere out of this grove pace,
That thou ne schuldest deyen of myn hond.
For I defye the seurté and the bond
Which that thou seyst that I have maad to the.
What, verray fool, think wel that love is fre!
And I wol love hire mawgre al thy might.
But, for as muche thou art a worthy knight,
And wilnest to derreyne hire by batayle,
Have heer my trouthe, to-morwe I nyl not fayle,
Withouten wityng of any other wight,
That heer I wol be founden as a knight,
And bryngen harneys right inough for the;
And ches the beste, and lef the worste for me.
And mete and drynke this night wil I brynge
Inough for the, and clothes for thy beddynge.
And if so be that thou my lady wynne,
And sle me in this woode ther I am inne,
Thou maist wel han thy lady as for me.'
This Palamon answerde: 'I graunte it the.'
And thus they ben departed til a-morwe,
When ech of hem hadde leyd his feith to borwe.

O Cupide, out of alle charité!
O regne, that wolt no felawe han with the!
Ful soth is seyd, that love ne lordschipe
Wol not, his thonkes, han no felaweschipe.
Wel fynden that Arcite and Palamoun.
Arcite is riden anon unto the toun,
And on the morwe, or it were dayes light,
Ful prively two harneys hath he dight,
Bothe suffisaunt and mete to darreyne
The bataylle in the feeld betwix hem tweyne.
And on his hors, allone as he was born,
He caryeth al this harneys him byforn;
And in the grove, at tyme and place i-set,
This Arcite and this Palamon ben met.
Tho chaungen gan the colour in here face.
Right as the honter in the regne of Trace
That stondeth at the gappe with a spere,
Whan honted is the lyoun or the bere,
And hereth him come ruschyng in the greves,
And breketh bothe bowes and the leves,
And thinketh, 'Here cometh my mortel enemy,
Withoute faile, he mot be deed or I;
For eyther I mot slen him at the gappe,
Or he moot sleen me, if that me myshappe:'
So ferden they, in chaungyng of here hewe,
As fer as everich of hem other knewe.
Ther nas no good day, ne no saluyng;
But streyt withouten word or rehersyng,
Everych of hem help for to armen other,
As frendly as he were his owne brother;
And after that with scharpe speres stronge
They foynen ech at other wonder longe.
Thou myghtest wene that this Palamon
In his fightynge were as a wood lyoun,
And as a cruel tygre was Arcite:
As wilde boores gonne they to smyte,
That frothen white as foom for ire wood.
Up to the ancle foughte they in here blood.
And in this wise I lete hem fightynge dwelle;
And forth I wol of Theseus yow telle.

The destyné, mynistre general,
That executeth in the world over-al
The purveiauns, that God hath seyn byforn;
So strong it is, that though the world hadde sworn
The contrarie of a thing by ye or nay,
Yet somtyme it schal falle upon a day
That falleth nought eft withinne a thousand yeere.
For certeynly our appetites heere,
Be it of weyre, or pees, or hate, or love,
Al is it reuled by the sighte above.
This mene I now by mighty Theseus,
That for to honten is so desirus,
And namely at the grete hert in May,
That in his bed ther daweth him no day,
That he nys clad, and redy for to ryde
With honte and horn, and houndes him byside.
For in his hontyng hath he such delyt,
That it is al his joye and appetyt
To been himself the grete hertes bane,
For after Mars he serveth now Diane.

Cleer was the day, as I have told or this,
And Theseus, with alle joye and blys,
With his Ypolita, the fayre queene,
And Emelye, clothed al in greene,
On honting be thay ridden ryally.
And to the grove, thatstood ful faste by,
In which ther was an hert as men him tolde,
Duk Theseus the streyte wey hath holde.
And to the launde he rydeth him ful righte,
For thider was the hert wont have his flighte,
And over a brook, and so forth in his weye.
This duk wol han a cours at him or tweye
With houndes, swiche as that him lust comaunde.
And whan this duk was come unto the launde.
Under the sonne he loketh, and anon
He was war of Arcite and Palamon,
That foughten breeme, as it were boores tuo;
The brighte swerdes wente to and fro
So hidously, that with the lest strook
It seemede as it wolde felle an ook;
But what they were, nothing he ne woot.
This duk his courser with his spores smoot,
And at a stert he was betwix hem tuoo,
And pullede out a swerd and cride, 'Hoo!
Nomore, up peyne of leesyng of your heed.
By mighty Mars, he schal anon be deed,
That smyteth eny strook, that I may seen!
But telleth me what mester men ye been,
That ben so hardy for to lighten heere
Withoute jugge or other officere,
As it were in a lystes really?'
This Palamon answerde hastily,
And seyde: 'Sire, what nedeth wordes mo?
We han the deth deserved bothe tuo.
Tuo woful wrecches been we, tuo kaytyves,
That ben encombred of our owne lyves;
And as thou art a rightful lord and juge,
Ne yeve us neyther mercy ne refuge.
And sle me first, for seynte charité;
But sle my felawe eek as wel as me.
Or sle him first; for, though thou knowe it lyte,
This is thy mortal fо, this is Arcite,
That fro thy lond is banyscht on his heed,
For which he hath deserved to be deed.
For this is he that com unto thi gate
And seyde, that he highte Philostrate.
Thus hath he japed the ful many a yer,
And thou hast maked him thy cheef squyer.
And this is he that loveth Emelye.
For sith the day is come that I schal dye,
I make pleynly my confessioun,
That I am thilke woful Palamoun,
That hath thy prisoun broke wikkedly.
I am thy mortal foo, and it am I
That loveth so hoote Emelye the brighte,
That I wol dye present in hire sighte.
Therfore I aske deeth and my juwyse;
But slee my felawe in the same wyse,
For bothe han we deserved to be slayn.'

This worthy duk answerde anon agayn,
And seide, 'This is a schort conclusioun:
Your owne mouthe, by your confessioun,
Hath dampned you, and I wil it recorde.
It nedeth nought to pyne yow with the corde.
Ye schul be deed by mighty Mars the reede!'
The queen anon for verray wommanhede
Gan for to wepe, and so dede Emelye,
And alle the ladies in the compainye.
Gret pité was it, as it thoughte hem alle,
That evere such a chaunce schulde falle;
For gentil men thei were, of gret estate,
And nothing but for love was this debate.
And sawe here bloody woundes wyde and sore;
And alle cryden, bothe lasse and more,
'Have mercy, Lord, upon us wommen alle!'
And on here bare knees adoun they falle,
And wolde han kist his feet ther as he stood,
Til atte laste aslaked was his mood;
For pité renneth sone in gentil herte.
And though he first for ire quok and sterte,
He hath considerd shortly in a clause,
The trespas of hem bothe, and eek the cause:
And although that his ire here gylt accusede,
Yet in his resoun he hem bothe excusede;
And thus he thoughte wel that every man
Wol helpe himself in love if that he can,
And eek delyvere himself out of prisoun;
And eek his herte hadde compassioun
Of wommen, for they wepen evere in oon;
And in his gentil herte he thoughte anoon,
And softe unto himself he seyde: 'Fy
Upon a lord that wol han no mercy,
But ben a lyoun bothe in word and dede,
To hem that ben in repentaunce and drede,
As wel as to a proud despitous man,
That wol maynteyne that he first bigan!
That lord hath litel of discrcioun,
That in such caas can no divisioun;
But weyeth pride and humblesse after oon.'
And schortly, whan his ire is thus agon,
He gan to loken up with eyen lighte,
And spak these same wordes al on highte.
'The god of love, a! benedicite,
How mighty and how gret a lord is he!
Agayns his might ther gayneth non obstacles,
He may be cleped a god for his miracles;
For he can maken at his owne gyse
Of everych herte, as that him lust devyse.
Lo her this Arcite and this Palamoun,
That quytly weren out of my prisoun,
And mighte han lyved in Thebes ryally,
And witen I am here mortal enemy,
And that here deth lith in my might also,
And yet hath love, maugre here eyghen tuo,
I-brought hem hider bothe for to dye.
Now loketh, is nat that an heih folye?
Who may not ben a fool, if that he love?
Byhold for Goddes sake that sit above,
Se how they blede! be they nought wel arrayed?
Thus hath here lord, the god of love, y-payed
Here wages and here fees for here servise. 945
And yet they wenen for to ben fui wise
That serven love, for ought that may bisalle.
But this is yet the beste game of alle,
That sche, for whom they han this jolitee,
Can hem therfore as moche thank as me. 950
Sche woot no more of al this hoote fare,
By God, than wot a cockow or an hare.
But al moot ben assayed, hoot and cold;
A man moot ben a fool or yong or old;
I woot it by myself ful yore agon:
For in my tyme a servant was I on.
And therfore, syn I knowe of loves peyne,
And wot how sore it can a man distreyne,
As he that hath ben caught ofte in his laas,
I you foryeve al holly this trespaas,
At requeste of the queen that kneleth heere,
And eek of Emelye, my suster deere.
And ye schul bothe anon unto me swere,
That neveremo ye schul my corowne dere,
Ne make werre upon me night ne day,
But ben my freendes in al that ye may.
I yow foryeve this trespas every del.'
And they him swore his axyng fayre and wel,
And him of lordschipe and of mercy prayde,
And he hem graunteth grace, and thus he sayde: 970
'To speke of real lynage and richesse,
Though that sche were a queen or a pryncesse,
Ech of yow bothe is worthy douteles
To wedden when tyme is, but natheles
I speke as for my suster Emelye,
For whom ye han this stryf and jelousye,
Ie wite youreselw sche may not wedde two
At oones, though ye fighten evere mo:
That oon of yow, al be him loth or leef,
He mot go pypen in an ivy leef;
This is to sayn, sche may nought now han bothe,
Al be ye nevere so jelous, ne so wrothe.
And for-thy I you putte in this degré,
That ech of you schal have his destyné,
As him is schape, and herkneth in what wyse;
Lo here youre ende of that I schal devyse.

My wil is this, for plat conclusioun,
Withouten eny reppliacioun,
If that you liketh, tak it for the beste,
That everych of you schal gon wher him leste
Frely withouten raunsoun or daunger;
And this day fyfty wykes, fer ne neer,
Everich of you schal brynge an hundred knightes,
Armed for lystes up at alle rightes,
Al redy to derrayne hire by bataylle.
And this byhote I you withouten faylle
Upon my trouthe, and as I am a knight,
That whether of yow bothe that hath might,
This is to seyn, that whether he or thou
May with his hundred, as I spak of now,
Slen his contrarye, or out of lystes dryve,
Thanne schal I yeven Emelye to wyve,
To whom that fortune yeveth so fair a grace.
The lystes schal I maken in this place,
And God so wisly on my sowle rewe,
As I schal evene juge ben and trewe.
Ye schul non other ende with me make,
That oon of yow ne schal be deed or take.
And if you thinketh this is wel i-sayd,
Sayeth youre avys, and holdeth yow apayd.
This is your ende and your conclusion.
Who looketh lightly now but Palamoun?
Who spryngeth up for joye but Arcite?
Who couthe telle, or who couthe it endite,
The joye that is maked in the place
When Theseus hath don so fair a grace?
But down on knees went every maner wight,
And thanken him with al here herte and miht,
And namely the Thebans ofte sithe:
And thus with good hope and with herte blithe
They take here leve, and hom-ward gonne they ryde
To Thebes with his olde walles wyde.
I trowe men wolde deme it necligence,
If I foryste to telle the dispence
Of Theseus, that goth so busily
To maken up the lystes rially;
That such a noble theatre as it was,
I dar wel sayn that in this world ther nas.
The circuit a myle was aboute,
Walled of stoon, and dyched al withoute.
Round was the schap, in manere of compaas,
Ful of degrees, the heighte of sixty paas
That whan a man was set on o degré
He lette nought his felawe for to se.

Est-ward ther stood a gate of marbel whit,
West-ward right such another in the opposit.
And schortly to conclude, such a place
Was non in erthe as in so litel space;
For in the lond ther nas no crafty man,
That geometrye or arsmetrike can,
Ne portreyour, ne kervere of ymages,
That Theseus ne yaf hem mete and wages
The theatre for to maken and devyse.
And for to don his ryte and sacrificise, 1045
He est-ward hath upon the gate above,
In worschipe of Venus, goddesse of love,
Don make an auter and an oratorye;
And west-ward, in the mynde and in memorye
Of Mars, he hath i-maked such another,
That coste largely of gold a fother.
And north-ward, in a toret on the walle,
Of alabaster whit and reed coralle
An oratorye riche for to see,
In worshipe of Dyane, of chastitie,
Hath Theseus doon wrought in noble wise. 1055
But it hadde I foryeten to devyse
The noble kervyng, and the purtreitures,
The schap, the contenaunce and the figures,
That weren in these oratories thre.

First in the temple of Venus maystow se 1060
Wrought on the wal, ful pitous to byholde,
The broken slepes, and the sykes colde;
The sacred teeres, and the waymentyng;
The fyry strokes of the desiryng,
That loves servauntz in this lyf enduren;
The othes, that here covenantz assuren.
Plesaunce and hope, desyr, fool-hardynesse,
Beauté and youthe, bauderye and richesse,
Charmes and force, lesynges and flaterye,
Dispense, busynesse, and jelousy,
That werede of yelwe gildes a gerland,
And a cokkow sittyng on hire hand;
Festes, instrumentz, caroles, daunces,
Lust and array, and alle the circumstaunces
Of love, whiche that I rekned have and schal,
By ordre weren peynted on the wal.
And mo than I can make of mencioun.
For sothly al the mount of Citheroun,
Ther Venus hath hire principal dwellyng,
Was schewed on the wal in portreying,
With al the gardyn, and the lustynesse.
Nought was foyete the porter Ydelinesse,
Ne Narcisus the fayre of yore agon,
Ne yet the folye of kyng Salamon,
Ne eek the grete strengthe of Hercules,
Thenchauntementz of Medea and Circes,
Ne of Turnus with the hardy fiers corage,
The riche Cresus caytif in servage.
Thus may ye seen that wisdom ne richesse,
Beauté ne sleighte, strengthe, ne hardynesse,
Ne may with Venus holde champartye,
For as hire lust the world than may sche gye,
Lo, alle thise folk i-caught were in hire las,
Til they for wo ful often sayde allass.
Sufficeth heere ensamples oon or tuo,
And though I couthe rekne a thousand mo.
The statue of Venus, glorious for to see,
Was naked fletyng in the large see,
And fro the navele doun al covered was
With wawes grene, and brighte as eny glas.
A citole in hire right hond hadde sche,
And on hire heed, ful semely for to see,
A rose garland fresch and wel smellyng,
Above hire heed hire dowves flikeryng.
Biforn hire stood hire sone Cupido,
Upon his schuldres wynges hadde he two;
And blynd he was, as it is ofte seene;
A bowe he bar and arwes brighte and kene.
Why schulde I nought as wel eek telle you al
The portreiture, that was upon the wal
Withinne the temple of mighty Mars the reede?
Al peynted was the wal in lengthe and breede
Lik to the estres of the grisly place,
That highte the grete temple of Mars in Trace,
In thilke colde frosty regioun,
Ther as Mars hath his sovereyn mancioun.
First on the wal was peynted a forest,
In which ther dwelleth neyther man ne best,
With knotty knarry bareyne trees olde
Of stubbes scharpe and hidous to byholde;
In which ther ran a swymbel in a swough,
As though a storm schulde bersten every bough:
And downward on an hil under a bente,
Ther stood the temple of Marz armpotentente,
Wrought al of burned steel, of which thentré
Was long and streyt, and gastly for to see.
And therout cam a rage and such a vese,
That it made al the gates for to rese.
The northen light in at the dores schon,
For wyndowe on the wal ne was ther noon,
Thurgh which men mighten any light discerne.
The dores were alle of ademauntz eterne,
I-clenched overthwart and endelong
With ieren tough; and, for to make it strong,
Every piler the temple to susteene
Was tonne greet, of ieren bright and schene.
Ther saugh I first the derke ymaginyng
Of felonye, and al the compassyng;
The cruel ire, as reed as eny gleede;
The pikepurs, and eek the pale drede;
The smylere with the knyf under the cloke;
The schepne brennyng with the blake smoke;
The tresoun of the murtheryn in the bed;
The open werre, with woundes al bi-bled;
Contek with bloody knyf, and scharp manace.
Al ful of chirkyng was that sory place.
The sleere of himself yet saugh I there,
His herte-blood hath bathed al his here;
The nayl y-dryven in the schode a-nyght;
The colde deth, with mouth gapyng upright.
Amyddes of the temple sat meschaunce,
With disconfort and sory contenaunce.
Yet saugh I woodnesse laughying in his rage;
Armed complaint, outhees, and fiers outrage.
The caroigne in the bussh, with throte y-corve:
A thousand slain, and not of qualme y-storve;
The tiraunt, with the prey by force y-raft;
The toun destroied, ther was no thyng laft.
Yet sawgh I brent the schippiis hoppesteres;
The hunte strangled with the wilde beres:
The sowe freten the child right in the cradel;
The cook i-skalded, for al his longe ladel.
Nought was foryeten by the infortune of Marte;
The cartere over-ryden with his carte,
Under the whel ful lowe he lay adoun.
Ther were also of Martes divisioun,
The barbour, and the bocher; and the smyth
That forgeth scharpe swerdes on his stith.
And al above depeynted in a tour
Saw I conquest sittyng in gret honour,
With the scharpe swerd over his heed
Hangynge by a sotil twynes threed.
Depeynted was the slaughtre of Julius,
Of grete Nero, and of Anthonius;
Al be that thilke tyme they were unborn,
Yet was here deth depeynted ther byforn.  
By manasyng of Mars, right by figure,  
So was it schewed in that purtreiture  
As is depeynted in the sterres above,  
Who schal be slayn or elles deed for love.  
Sufficeth oon ensample in stories olde,  
I may not rekne hem alle, though I wolde.  

The statue of Mars upon a carte stood,  
Armed, and lokede grym as he were wood;  
And over his heed ther schynen two figures  
Of sterres, that been cleped in scriptures,  
That oon Puella, that other Rubeus.  
This god of armes was arrayed thus:—  
A wolf ther stood byforn him at his feet  
With eyen reede, and of a man he eet;  
With sotyl pencel depeynted was this storie,  
In redoutyng of Mars and of his glorie.  

Now to the temple of Dyane the chaste  
As schortly as I can I wol me haste,  
To telle you al the descriptioun.  
Depeynted ben the walles up and down,  
Of huntyng and of schamefast chastité.  
Ther saugh I how wofil Calystopé,  
Whan that Dyane agreved was with here,  
Was turned from a womman to a bere,  
And after was sche maad the loode-sterre;  
Thus was it peynted, I can say you no ferre;  
Hire sone is eek a sterre, as men may see.  
Ther sawgh I Dane yturned til a tree,  
I mene nought the goddesse Dyane,  
But Penneus doughter, which that highte Dane.  
Ther saugh I Atheon an hert i-maked,  
For vengeaunce that he saugh Dyane al naked;
I saugh how that his houndes han him caught, 1210
And freten him, for that they knewe him naught.

Fit peynted was a litel forthermoor,

How Athalaunte huntede the wilde boor,
And Meleagre, and many another mo,
For which Dyane wroughte hem care and woo.

Ther saugh I many another wonder storye, 1215
The whiche me list not drawe to memorye.
This goddesse on an hert ful hyhe seet,
With smale houndes al aboute hire feet,
And undernethe hire feet sche hadde a moone,
Wexyng it was, and schulde wane soone.

In gaude greene hire statue clothed was,
With bowe in honde, and arwes in a cas.

Hir eyghen caste sche ful lowe adoun,
 Ther Pluto hath his derke regioun.
A womman travailyng was hire biforrn, 1225
But, for hire child so longe was unborn,
Ful pitously Lucyna gan sche calle,
And seyde, 'Help, for thou mayst best of alle.'

Wel couthe he peynte lyfly that it wroughte,
With many a floryn he the hewes boughte.

Now been thise listes maad, and Theseus 1230
That at his grete cost arrayede thus.
The temples and the theatre every del,
Whan it was don, hym likede wonder wel.
But stynte I wil of Theseus a lite,
And speke of Palamon and of Arcite.

The day approcheth of here retournyng,
That everych schulde an hundred knightes brynge,
The bataille to derreyne, as I you tolde;
And til Athenes, here covenant to holde,
Hath everych of hem brought an hundred knightes 1240
Wel armed for the werre at alle rightes.
And sikerly ther trowede many a man
That nevere, siththen that the world began,
As for to speke of knighthood of here hond,
As fer as God hath maked see or lond,
Nas, of so fewe, so noble a compainye.
For every wight that lovede chyvalrye,
And wolde, his thankes, han a passant name,
Hath preyed that he mighte ben of that game;
And wel was him, that therto chosen was.
For if ther felle to morwe such a caas,
Ye knowen wel, that every lusty knight,
That loveth paramours, and hath his might,
Were it in Engelond, or elleswhere,
They wolde, here thankes, wilne to be there.
To fighte for a lady; _benedicite_!
It were a lusty sighte for to see.
And right so ferden they with Palamon.
With him ther wente knyghtes many oon;
Som wol ben armed in an habergoun,
In a brest-plat and in a light gypoun;
And somme woln have a peyre plates large;
And somme woln have a Pruce scheld, or a targe;
Somme woln been armed on here legges weel,
And have an ax, and somme a mace of steel.
Ther nys no newe gyse, that it nas old.
Armed were they, as I have you told,
Everich after his opioun.

Ther maistow sen comyng with Palamoun
Ligurse himself, the grete kyng of Trace;
Blak was his berd, and manly was his face.
The cercles of his eyen in his heed
They gloweden bytwixe _yelwe_ and reed;
And lik a griffoun lokede he aboute,  
With kempe heres on his browes stowte;  
His lymes greete, his brawnes harde and stronge,  
His schuldres broode, his armes rounde and longe.  
And as the gyse was in his contre,  
Ful heye upon a char of gold stood he,  
With foure white boles in the trays.  
Instede of cote-armure over his harnays,  
With nayles yelwe, and brighte as eny gold,  
He hadde a beres skyn, col-blak, for-old.  
His longe heer was kembd byhynde his bak,  
As eny ravenes fether it schon for-blak.  
A wrethe of gold arm-gret, of huge wighte,  
Upon his heed, set ful of stoones brighte,  
Of fyne rubies and of dyamauntz.  
Aboute his char ther wenten whitealauntz,  
Twenty and mo, as grete as eny steer,  
To hunten at the lyoun or the deer,  
And folwede him, with mosel faste i-bounde,  
Colers of golde, and torettz fyled rounde.  
An hundred lordes hadde he in his route  
Armed ful wel, with heretes sterne and stoute.  

With Arcita, in stories as men fynde,  
The grete Emetreus, the kyng of Ynde,  
Uppon a steede bay, trapped in steel,  
Covered in cloth of gold dyapred wel,  
Cam rydyng lyk the god of armes, Mars.  
His coote-armure was of cloth of Tars,  
Cowched with perles whyte and rounde and grete.  
His sadel was of brend gold newe ybete;  
A mantelet upon his schuldre hangynge  
Bret-ful of rubies reede, as fir sparklynge.  
His crispe heer lik rynges was i-ronne,
And that was yelwe, and gliterede as the sonne.
His nose was heigh, his eyen bright cytryn,
His lippes rounde, his colour was sangwyn,
A fewe fraknes in his face y-spreynd,
Betwixen yelwe and somdel blak y-meynd,
And as a lyoun he his lokyng caste.
Of fyte and twenty yeer his age I caste.
His berd was wel bygonne for to sprynge;
His voys was as a trumpe thunderynge.
Upon his heed he werede of laurer grene
A garlond fresch and lusty for to sene.
Upon his hond he bar for his deduyt
An egle tame, as eny lylie whyt.
An hundred lordes hadde he with him ther,
Al armed sauf here hedes in here ger,
Ful richely in alle maner thinges.
For trusteth wel, that dukes, erles, kynges,
Were gadred in this noble compainye,
For love, and for encrees of chivalrye.
Aboute this kyng ther ran on every part
Ful many a tame lyoun and lepart.
And in this wise thise lordes alle and some
Been on the Sunday to the cité come
Aboute prime, and in the toun alight.
This Theseus, this duk, this worthy knight,
Whan he hadde brought hem into his cité,
And ynned hem, everich at his degré
He festeth him, and doth so gret labour
To esen hem, and don hem al honour,
That yit men wene that no mannes wyt
Of non estat ne cowde amenden it.
The mynstralcye, the servyce at the feste,
The grete yiftes to the moste and leste,
The riche array of Theseus paleys,  
Ne who sat first ne last upon the deys,  
What ladies fayrest ben or best daunsynge,  
Or which of hem can daunce best and singe,  
Ne who most felyngly speketh of love;  
What haukes sitten on the perche above,  
What houndes liggen on the floor adoun:  
Of al this make I now no mencioun,  
But of theeffect; that thinketh me the beste;  
Now comth the poynt, and herkneth if you lest.  

The Sunday night, or day bigan to springe,  
When Palamon the larke herde synge,  
Although it nere nought day by houres tuo,  
Yit sang the larke, and Palamon also.  
With holy herte, and with an heih corage  
He roos, to wenden on his pilgrymage  
Unto the blisful Citherea benigne,  
I mene Venus, honourable and digne.  
And in hire hour he walketh forth a paas  
Unto the lystes, ther hire temple was,  
And doun he kneleth, and, with humble cheere  
And herte sore, he scide as ye schul heere.  

'Faireste of faire, o lady myn Venus,  
Doughter of Jove, and spouse to Vulcanus,  
Thou gladere of the mount of Citheroun,  
For thilke love thou haddest to Adoun  
Have pité of my bitte teeres smerte,  
And tak myn humble prayere to thin herte.  
Allas! I ne have no langage to telle  
Theffectes ne the tormentz of myn helle;  
Myn herte may myne harmes nat bewreye;  
I am so confus, that I can not seye.  
But mercy, lady brighte, that knowest wele
My thought, and seest what harmes that I fele,  
Considre al this, and rewe upon my sore,  
As wisly as I schal for evermore,  
Emforth my might, thi trewe servaunt be,  
And holden werre alway with chastité;  
That make I myn avow, so ye me helpe.  
I kepe nat of armes for to yelpe.  
Ne I ne aske nat to-morwe to have victorie,  
Ne renoun in this caas, ne veyne glorie  
Of pris of armes, blowen up and doun,  
But I wolde have fully possessioun  
Of Emelye, and dye in thi servise;  
Fynd thou the manere how, and in what wyse  
I recche nat, but it may better be,  
To have victorie of hem, or they of me,  
So that I have my lady in myne armes.  
For though so be that Mars is god of armes,  
Youre vertu is so gret in hevene above,  
That if you list I schal wel han my love.  
Thy temple wol I worshipe everemo,  
And on thin auter, wher I ryde or go,  
I wol don sacrifice, and fyres beete.  
And if ye wol nat so, my lady sweete,  
Than praye I the, to-morwe with a spere  
That Arcita me thurgh the herte bere.  
Thanne rekke I nat, when I have lost my lyf,  
Though that Arcite wynne hire to his wyf.  
This is theffect and ende of my prayere,  
Yf me my love, thou blisful lady deere.'  
Whan thorisoun was doon of Palamon,  
His sacrifice he dede, and that anoon  
Ful pitously, with alle circumstaunces,  
Al telle I nat as now his observaunces.
But atte laste the statue of Venus schook,
And made a signe, wherby that he took
That his prayere accepted was that day.
For though the signe schewede a delay,
Yet wiste he wel that graunted was his boone;
And with glad herte he wente him hom ful soone.

The thridde hour inequal that Palamon
Bigan to Venus temple for to goon,
Up roos the sonne, and up roos Emelye,
And to the temple of Diane gan sche hye.
Hire maydens, that sche thider with hire ladde,
Ful redily with hem the fyr they hadde,
Thencens, the clothes, and the remenant al
That to the sacrifice longen schal;
The horns fulle of meth, as was the gyse;
Ther lackede nought to don hire sacrifice.
Smokyng the temple, ful of clothes faire,
This Emelye with herte debonaire
Hire body wessch with water of a welle;
But how sche dide hire rite I dar nat telle,
But it be eny thing in general;
And yet it were a game to heren al;
To him that meneth wel it were no charge:
But it is good a man ben at his large.
Hire brighte heer was kempt, untressed al;
A coroune of a grene ok cereal
Upon hire heed was set ful faire and meete.
Tuo fyres on the auter gan sche beete,
And dide hire thinges, as men may biholde
In Stace of Thebes, and thise bokes olde.
Whan kyndled was the fyr, with pitous cheere
Unto Dyane sche spak, as ye may heere.

'O chaste goddesse of the woodes greene,
To whom bothe hevene and erthe and see is seene, 
Queen of the regne of Pluto derk and lowe, 
Goddesse of maydens, that myn herte hast knowe 
Ful many a yeer, and woost what I desire, 
As keep me fro thi vengeaunce and thin yre, 
That Atheon aboughte trewely:
Chaste goddesse, wel wost thou that I 
Desire to ben a mayden al my lyf, 
Ne nevere wol I be no love ne wyf.
I am, thou wost, yit of thi compainye, 
A mayde, and love huntyng and venerye, 
And for to walken in the woodes wylde, 
And nought to ben a wyf, and ben with chylde.
Nought wol I knowe the compainye of man.
Now help me, lady, syth ye may and kan, 
For tho thre formes that thou hast in the.
And Palamon, that hath such love to me, 
And eek Arcite, that loveth me so sore, 
This grace I praye the withouten more, 
As sende love andpees betwixe hem two; 
And fro me torne awey here hertes so, 
That al here hoote love, and here desir, 
And al here bisy torment, and here fyr 
Be queynt, or turned in another place;
And if so be thou wolt do me no grace, 
Or if my destyné be schapen so, 
That I schal needes have on of hem two, 
As sende me him that most desireth me.
Bihold, goddesse of clene chastité, 
The bittre teeres that on my cheekes falle.
Syn thou art mayde, and kepere of us alle, 
My maydenhode thou kepe and wel conserve, 
And whil I lyve a mayde I wil the serve.'
The fyres brenne upon the auter cleere,  
Whil Emelye was thus in hire preyere;  
But sodeinly sche saugh a sighte queynte,  
For right anon on of the fyres queynte,  
And quykede agayn, and after that anon  
That other fyr was queynt, and al agon;  
And as it queynte, it made a whistelynge,  
As doth a wete brond in his brennynge.  
And at the brondes ende out-ran anoon  
As it were bloody dropes many oon;  
For which so sore agast was Emelye,  
That sche was wel neihe mad, and gan to crie,  
For sche ne wiste what it signifyede;  
But oonly for the feere thus sche cryede  
And wep, that it was pité for to heere.  
And therwithal Dyane gan appeere,  
With bowe in hond, right as an hunteresse,  
And seyde: 'Doughter, stynt thyne hevynesse.  
Among the goddes hye it is affermed,  
And by eterne word write and confermed,  
Thou schalt ben wedded unto oon of tho  
That han for the so moche care and wo;  
But unto which of hem I may nat telle.  
Farwel, for I ne may no lenger dwelle.  
The fyres which that on myn auter brenne  
Schuln the declaren, or that thou go henne,  
Thyn aventure of love, as in this caas.'  
And with that word, the arwes in the caas  
Of the goddesse clatren faste and rynge,  
And forth sche wente, and made a vanysschynge,  
For which this Emelye astoned was,  
And seide, 'What amounteth this, alas!  
I putte me in thy proteccioun,
Dyane, and in thi disposicioun.
And hoom sche goth anon the nexte waye.
This is theeffect, ther nys no more to saye.

The nexte houre of Mars folwynge this,
Arcite unto the temple walked is
Of fierse Mars, to doon his sacrifice,
With alle the rites of his payen wise.
With pitous herte and heih devocioun,
Right thus to Mars he sayde his orisoun:
'O stronge god, that in the regnes colde
Of Trace honoured art and lord y-holde,
And hast in every regne and every londe
Of armes al the bridel in thyn honde,
And hem fortunest as the lust devyse,
Accept of me my pitous sacrificise.
If so be that my youthe may deserve,
And that my might be worthi for to serve
Thy godhede that I may ben on of thine,
Then praye I the to rewe upon my pyne.
For thilke peyne, and thilke hoote fyre,
In which thou whilom brentest for desyre,
For thilke sorwe that was in thin herte,
Have reuthe as wel upon my peynes smerte.
I am yong and unkonnyng, as thou wost,
And, as I trowe, with love offended most,
That evere was eny lyves creature;
For sche, that doth me al this wo endure,
Ne reccheth nevere wher I synke or fleete.
And wel I woot, or sche me mercy heete,
I moot with strengthe wynne hire in the place;
And wel I wot, withouten help or grace
Of the, ne may my strengthe nought avaylle.
Then help me, lord, to-morwe in my bataylle,
For thilke fyr that whilom brente the,
As wel as thilke fir now brenneth me;
And do that I to-morwe have victorie.
Myn be the travaille, and thin be the glorie.
Thy sovereign temple wol I most honouren
Of any place, and alway most labouren
In thy plesaunce and in thy craftes stronge.
And in thy temple I wol my baner honge,
And alle the armes of my compainye;
And everemore, unto that day I dye,
Eterne fyr I wol biforn the fynde.
And eek to this avow I wol me bynde:
My berd, myn heer that hangeth longe adoun,
That nevere yit ne felte offensioun
Of rasour ne of schere, I wol the yive,
And be thy trewe servaunt whil I lyve.
Now lord, have rowthe uppon my sorwes sore,
Yf me the victorie, I aske the no more.'

The preyere stynte of Arcita the stronge,
The rynges on the temple dore that honge,
And eek the dores, clatereden ful faste,
Of which Arcita somwhat hym agaste.
The fyres brende upon the auter brighte,
That it gan al the temple for to lighte;
And swote smel the ground anon upyaf,
And Arcita anon his hand up-haf,
And more encens into the fyr he caste,
With othre rites mo; and atte laste
The statue of Mars bigan his hauberkynge.
And with that soune he herde a murmurynge
Ful lowe and dym, that sayde thus, 'Victorie.'
For which he yaf to Mars honour and glorie.
And thus with joye, and hope wel to fare,
Arcite anoon unto his inne is fare,
As fayn as fowel is of the brighte sonne.
And right anon such stryf ther is bygone
For thilke grauntyng, in the hevene above,
Bitwixe Venus the goddesse of love,
And Mars the sterne god armypotente,
That Jupiter was busy it to stente;
Til that the pale Saturnus the colde,
That knew so manye of aventure olde,
Fond in his olde experience an art,
That he ful sone hath plesed every part.
As soth is sayd, eelde hath gret avantage,
In eelde is bothe wisdom and usage;
Men may the olde at-renne, but nat at-rede.
Saturne anon, to stynte stryf and drede,
Al be it that it is agayn his kynde,
Of al this stryf he gan remedye fynde.
'My deere doughter Venus,' quod Saturne,
'My cours, that hath so wyde for to turne,
Hath more power than woot eny man.
Myn is the drenchyng in the see so wan;
Myn is the prisoun in the derke cote;
Myn is the stranglyng and hangyng by the throte; 160
The murmure, and the cherles rebellynge,
The groyning, and the pryvé empoysonynge:
I do vengeance and pleyn correctioun,
While I dwelle in the signe of the lyoun.
Myn is the ruyne of the hihe halles,
The fallyng of the toures and of the walles
Upon the mynour or the carpenter.
I slowh Sampsoun in schakyng the piler
And myne ben the maladies colde,
The derke tresoun, and the castes olde;
Myn lokyng is the fader of pestilence.
Now wep nomore, I schal don diligence
That Palamon, that is thyn owne knight,
Schal have his lady, as thou hast him hight.
Though Mars schal helpe his knight, yet natheles
Bitwixe you ther mooot som tyme be pees,
Al be ye nought of oo complexioun,
That causeth al day such divisioun.
I am thin ayel, redy at thy wille;
Wep thou nomore, I wol thi lust fulfille.'
Now wol I stynten of the goddes above,
Of Mars, and of Venus goddesse of love,
And telle you, as pleinly as I can,
The grete effect for which that I began.
Gret was the feste in Athenes that day,
And eek the lusty sesoun of that May
Made every wight to ben in such plesaunce,
That al that Monday jousten they and daunce,
And spenden hit in Venus heigh servise.
But by the cause that they schulde arise
Erly for to seen the grete fight,
Unto their reste wente they at nyght.
And on the morwe whan that day gan sprynge,
Of hors and herneys noyse and claterynge
Ther was in the hostelryes al aboute;
And to the paleys rood ther many a route
Of lordes, upon steedes and palfreys.
Ther mayst thou seen devysyng of herneys
So uncowth and so riche, and wrought so wel
Of goldsmithrye, of browdyng, and of steel;
The scheldes brighte, testers, and trappures;
Gold-beten helmes, hauberkes, cote-armures;
Lordes in paramentz on here courseres,
Knightes of retenue, and eek squyeres
Naylyng the speres, and helmes bokelynge,
Giggyng of scheeldes, with layneres lasyng;
Ther as need is, they were nothing ydel;
The fomy steedes on the golden bridel
Gnawyng, and faste the armurers also
With fyle and hamer prikyng to and fro;
Yemen on foote, and communes many oon
With schorte staves, thikke as they may goon;
Pypes, trompes, nakeres, clariounes,
That in the bataille blowe bloody sownes;
The paleys ful of peple's up and doun,
Heer thre, ther ten, holdyng here questioun,
Dyvynyng of thise Thebane knightes two.
Somme seyden thus, somme seyde it schal be so;
Somme heelde with him with the blake berd,
Somme with the balled, somme with the thikke herd;
Somme sayde he lokede grym and he wolde fighte;
He hath a sparth of twenti pound of wighte.
Thus was the halle ful of divynynge,
Longe after that the sonne gan to springe.
The grete Theseus that of his sleep awaked
With menstralcye and noyse that was maked,
Held yit the chambre of his paleys riche,
Til that the Thebane knyghtes bothe i-liche
Honoured weren into the paleys fet.
Duk Theseus was at a wyndow set,
Arrayed right as he were a god in trone.
The peple preseth thider-ward ful sone
Him for to seen, and doon heigh reverence,
And eek to herkne his hest and his sentence.
An heraud on a skaffold made an hoo,
Til al the noyse of the peple was i-do;
And whan he sawh the peple of noyse al stille,
Tho schewede he the mighty dukes wille.

'The lord hath of his heih discrecioun
Considered, that it were destruccioun
To gentil blood, to fighten in the gyse
Of mortal bataille now in this emprise;
Wherfore to schapen that they schuln not dye,
He wol his firste purpos modifye.
No man therfore, up peyne of los of lyf,
No maner schot, ne pollax, ne schort knyf
Into the lystes sende, or thider brynge;
Ne schort swerd for to stoke, with point bytynge
No man ne drawe, ne bere by his side.
Ne no man schal unto his felawe ryde
But oon cours, with a scharpe ygrounde spere;
Foyne if him lust on foote, himself to were.
And he that is at meschief, schal be take,
And nat slayn, but be brought unto the stake,
That schal ben oderneyd on eyther syde;
But thider he schal by force, and ther abyde.
And if so falle, the cheventein be take
On eyther side, or elles sle his make,
No lenger schal the turneyinge laste.
God spede you; go forth and ley on faste.
With long swerd and with mace fight your fille.
Goth now youre way; this is the lordes wille.'

The voice of peple touchede the hevene,
So lowde cride thei with mery stevene:
'God save such a lord that is so good,
He wilneth no destruccioun of blood!'
Up gon the trompes and the melodye.
And to the lystes ryt the companye
By ordynaunc, thurghout the cité large,
Hanged with cloth of gold, and not with sarge.
Ful lik a lord this noble duk gan ryde,
These tuo Thebanes upon eyther side;
And after rood the queen, and Emelye,
And after that another companye,
Of oon and other after here degré.
And thus they passen thurghout the cité,
And to the lystes come thei by tyme.
It nas not of the day yet fully pryme,
Whan set was Theseus ful riche and hye,
Ypolita the queen and Emelye,
And other ladyes in degrees aboute.
Unto the seetes preseth al the route;
And west-ward, thurgh the yates under Marte,
Arcite, and eek the hundred of his parte,
With baner red ys entred right anoon;
And in that selve moment Palamon
Is under Venus, est-ward in the place,
With baner whyt, and hardy cheere and face.

In al the world, to seeken up and doun,
So evene withouten variacioun,
Ther nere suche companyes tweye.
For ther nas noon so wys that cowthe seye,
That any hadde of other avauntage
Of worthinesse, ne of estaat, ne age,
So evene were they chosen for to gesse.
And in two renges faire they hem dresse.
Whan that here names rad were everychon,  
That in here nombre gile were ther noon,  
Tho were the yates schet, and cried was loude:  
‘Doth now your devoir, yonge knightes proude!’  
The heraudes lafte here prikyng up and doun;  
Now ryngen trompes loude and clarioun;  
Ther is nomore to sayn, but west and est  
In gon the speres ful sadly in arest;  
In goth the scharpe spore into the side.  
Ther seen men who can juste, and who can ryde;  
Ther schyveren schaftes upon scheeldes thykke;  
He feeleth thurgh the herte-spon the prikke.  
Up springen speres twenty foot on highte;  
Out goon the swerdas as the silver brighte.  
The helmes thei to-hewen and to-schrede;  
Out brest the blood, with sterne stremes reede.  
With mighty maces the bones thay to-breste.  
He thurgh the thikkest of the throng gan threste.  
Ther stomblen steedes stronge, and doun goon alle.  
He rolleth under foot as doth a balle.  
He foyne on his feet with his tronchoun,  
And he him hurtleth with his hors adoun.  
He thurgh the body is hurt, and siththen take  
Maugre his heed, and brought unto the stake,  
As forward was, right ther he moste abyde.  
Another lad is on that other syde.  
And som tyme doth hem Theseus to reste,  
Hem to refreissche, and drinken if hem leste.  
Ful ofte a-day han thise Thebanes two  
Togidre y-met, and wrought his felawe woo;  
Unhorsed hath ech other of hem tweye.  
Ther nas no tygre in the vale of Galgopheye,  
Whan that hire whelpe is stole, whan it is lite,
So cruel on the hunte, as is Arcite
For jelous herte upon this Palamoun:
Ne in Belmarye ther nis so fel lyoun,
That hunted is, or for his hunger wood,
Ne of his preye desireth so the blood,
As Palamon to slen his foo Arcite.
The jelous strokes on here helmes byte;
Out renneth blood on bothe here sides reede.
Som tyme an ende ther is of every dede;
For er the sonne unto the reste wente,
The stronge kyng Emetreus gan hente
This Palamon, as he faught with Arcite,
And made his swerd depe in his flessch to byte;
And by the force of twenti is he take
Unyolden, and i-drawe unto the stake.
And in the rescous of this Palamoun
The stronge kyng Ligurge is born adoun;
And kyng Emetreus for al his strengthe
Is born out of his sadel a swerdes lengthe,
So hitte 'him Palamon er he were take;
But al for nought, he was brought to the stake.
His hardy herte mighte him helpe nought;
He moste abyde whan that he was caught,
By force, and eek by composicioun.
Who sorweth now but woful Palamoun,
That moot no more gon agayn to fighte?
And whan that Theseus hadde seen this sighte,
Unto the folk that foughten thus echon
He cryde, 'Hoo! no more, for it is doon!
I wol be trewe juge, and nought partye.
Arcyte of Thebes schal have Emelye,
That by his fortune hath hire faire i-wonne.'
Anoon ther is a noyse of peple bygonne
For joye of this, so lowde and heye withalle,
It semede that the listes scholde falle.

What can now fayre Venus doon above?
What seith sche now? what doth this queen of love?
But wepeth so, for wantyng of hire wille,
Til that hire teeres in the lystes fille;
Sche seyde: 'I am aschamed douteles.'
Saturnus seyde: 'Doughter, hold thy pees.
Mars hath his wille, his knight hath al his boone,
And by myn heed thou schalt ben esed soone.'
The trompes with the lowde mynstralcye,
The herawdes, that ful lowde yolle and crye,
Been in here wele for joye of daun Arcyte.
But herkneth me, and stynteth now a lite,
Which a miracle ther bifel anoon.
This fierse Arcyte hath of his helm ydoon,
And on a courser for to schewe his face,
He priketh endelonge the large place,
Lokyng upward upon his Emelye;
And sche agayn him caste a frendlych eyghe,
(For wommen, as to speken in comune,
Thay folwen al the favour of fortune)
And was al his cheere, as in his herte.
Out of the ground a fyrr infernal sterte,
From Pluto sent, at requeste of Saturne,
For which his hors for feere gan to turne,
And leep asyde, and foundrede as he leep;
And or that Arcyte may taken keep,
He pighte him on the pomel of his heed,
That in the place he lay as he were deed,
His brest to-brosten with his sadel-bowe.
As blak he lay as eny col or crowe,
So was the blood y-ronnen in his face.
Anon he was y-born out of the place
With herte soor, to Theseus paleys.
Tho was he corven out of his harneys,
And in a bed y-brought ful faire and blyve,
For he was jit in memorye and on lyve,
And alway crying after Emelye.

Duk Theseus, with al his compainye,
Is comen hom to Athenes his cité,
With alle blysse and gret solemnité.
Al be it that this aventure was falle,
He nolde nought disconforten hem alle.
Men seyde eek, that Arcita schal nought dye,
He schal ben heled of his maladye.
And of another thing they were as fayn,
That of hem alle was ther noon y-slayn,
Al were they sore hurt, and namely oon,
That with a spere was thirled his brest boon.
To othre woundes, and to broken armes,
Some hadde salves, and some hadde charmes,
Fermacyes of herbes, and eek save
They dronken, for they wolde here lymes have.
For which this noble duk, as he wel can,
Conforteth and honoureth every man,
And made revel al the longe night,
Unto the straunge lordes, as was right.
Ne ther was holden no disconfytynge,
But as a justes or a tourneyinge;
For sothly ther was no disconsture,
For fallynge nis not but an aventure;
Ne to be lad with fors unto the stake
Unyolden, and with twenty knightes take,
O persone allone, withouten moo,
And haried forth by arme, foot, and too,
And eek his steede dryven forth with staves,  
With footmen, bothe yemen and eek knaves,  
It nas aretted him no vyleinye,  
Ther may no man clepe it no cowardye.  

For which anon Duk Theseus leet crie,  
To stynten alle rancour and envye,  
The gree as wel of o syde as of other,  
And either side ylik as otheres brother;  
And yaf hem jysters after here degré,  
And fully heeld a feste dayes thre;  
And conveyede the kynges worthily  
Out of his toun a journee largely.  

And hom wente every man the righte way.  
Ther was no more, but 'Farwel, have good day!'
Of this bataylle I wol no more endite,  
But speke of Palamon and of Arcyte.  

Swelleth the brest of Arcyte, and the sore  
Encresceth at his herte more and more.  
The clothred blood, for eny leche-craft,  
Corrupmepth, and is in his bouk i-laft,  
That nother veyne blood, ne ventusynge,  
Ne drynke of herbes may ben his helpynge.  
The vertu expulsif, or animal,  
Fro thilke vertu cleped natural,  
Ne may the venym voyde, ne expelle.  
The pypes of his longes gonne to swelle,  
And every lacerte in his brest adoun  
Is schent with venym and corrupcioun.  
Him gayneth nother, for to gete his lyf,  
Vomyt upward, ne dounward laxatif;  
Al is to-brosten thilke regioun,  
Nature hath now no dominacioun.  

And certeynly ther nature wil not wirche,
Farwel phisik; go ber the man to chirche.
This al and som, that Arcyta moot dye,
For which he sendeth after Emelye,
And Palamon, that was his cosyn deere.
Than seyde he thus, as ye schul after heere.

"Naught may the wofil spirit in myn herte
Declare o poynt of alle my sorwes smerte
To you, my lady, that I love most;
But I byquethe the service of my gost
To you aboven every creature,
Syn that my lyf ne may no lenger dure.
Allas, the woo! allas, the peynes stronge,
That I for you have suffred, and so longe!
Allas, the deth! allas, myn Emelye!
Allas, departying of our compainye!
Allas, myn hertes queen! allas, my wyf!
Myn hertes lady, endere of my lyf!
What is this world? what asken men to have?
Now with his love, now in his colde grave
Allone withouten eny compainye.
Farwel, my swete foo! myn Emelye!
And softe tak me in your armes tweye,
For love of God, and herkneth what I seye.

I have heer with my cosyn Palamon
Had stryf and rancour many a day a-gon,
For love of yow, and for my jelousie.
And Jupiter so wis my sowle gye,
To spoken of a servaunt proprely,
With alle circumstaunces trewely,
That is to seyn, trouthe, honour, and knighthede,
Wysdom, humblesse, estaat, and hey kynrede,
Fredam, and al that longeth to that art,
So Jupiter have of my soule part,
As in this world right now ne knowe I non
So worthy to be loved as Palamon,
That serveth you, and wol don al his lyf.
And if that evere ye schul ben a wyf,
For yet not Palamon, the gentil man.'
And with that word his speche faille gan,
For fro his feete up to his brest was come
The cold of deth, that hadde him overcome.
And yet, moreover, for in his armes two
The vital strengthe is lost, and al ago.
Only the intellect, withouten more,
That dwellede in his herte sik and sore,
Gan fayllen, when the herte felte deth,
Dusken his eyghen two, and faylleth breth.
But on his lady yit caste he his eye;
His laste word was, 'Mercy, Emelye!'
His spiryt chaungede hous, and wente ther,
As I cam nevere, I can nat tellen wher.
Therfore I stynte, I nam no dyvynistre;
Of soules fynde I not in this registre,
Ne me ne list thilke opynyons to telle
Of hem, though that thei writen wher they dwelle.
Arcyte is cold, ther Mars his soule gye;
Now wol I speke forth of Emelye.
Shrighte Emelye, and howleth Palamon,
And Theseus his suster took anon
Swównyng, and bar hire fro the corps away.
What helpeth it to taryen forth the day,
To tellen how sche weep bothe eve and morwe?
For in swich caas wommen can han such sorwe,
Whan that here housbonds ben from hem ago,
That for the more part they sorwen so,
Or elles fallen in such maladye,
That atte laste certeynly they dye.

Infynyte been the sorwes and the teeres
Of olde folk, and folk of tendre yeeres,
In al the toun, for deth of this Theban,
For him ther weepeth bothe child and man;
So gre t a wepyng was ther noon certayn,
Whan Ector was i-brought, al fressh i-slayn,
To Troye; allas! the pité that was ther,
Cracchyng of cheekes, rending eek of heer.

'Why woldestow be deed,' thise wommen crye,
'And haddest gold ynowgh, and Emelye?'
No man ne mighte gladen Theseus,
Savyng his olde fader Egeus,
That knew this worldes transmutacioun,
As he hadde seen it tornen up and doun,
Joye after woo, and woo after gladnesse:
And schewede hem ensamples and liknesse.

'Right as ther deyde nevere man,' quod he,
'That he ne lyvede in erthe in som degree,
Right so ther lyvede nevere man,' he seyde,
'In al this world, that som tyme he ne deyde.
This world nys but a thurghfare ful of woo,
And we ben pilgryms, passyng to and fro;
Deth is an ende of every worldly sore.'
And over al this jyt seide he mochel more
To this effect, ful wysly to enhorte
The peple, that they schulde hem reconforte.

Duk Theseus, with al his busy cure,
Cast now wher that the sepulture
Of good Arcyte may best y-maked be,
And eek most honourable in his degré.
And atte laste he took conclusioun,
That ther as first Arcite and Palamon
Iladden for love the bataille hem bytwene,
That in that selve grove, swoote and greene,
Ther as he hadde his amorouse desires,
His compleynte, and for love his hoote fyres,
He wolde make a fyr, in which thoffice
Of funeral he mighte al accomplice;
And leet comaunde anon to hakke and hewe
The okes olde, and leye hem on a rewe
In culpons wel arrayed for to brenne,
His officers with swifte feet they renne,
And ryde anon at his comaundement.
And after this, Theseus hath i-sent
After a beer, and it al overspradde
With cloth of gold, the richeste that he hadde.
And of the same suyte he cladde Arcyte;
Upon his hondes hadde he gloves white;
Eek on his heed a coroune of laurer grene,
And in his hond a swerd ful bright and kene.
He leyde him bare the visage on the beere,
Therwith he weep that pité was to heere.
And for the peple schulde seen him alle,
Whan it was day he broughte him to the halle,
That roreth of the crying and the soun.
Tho cam this woful Theban Palamoun,
With flotery berd, and ruggy asshy heeres,
In clothes blake, y-dropped al with teeres;
And, passyng othere of wepyng, Emelye,
The rewfulleste of al the compainye.
In as moche as the service schulde be
The more noble and riche in his degré,
Duk Theseus leet forth thre steedes brynge,
That trapped were in steel al gliterynge,
And covered with the armes of daun Arcyte.
Upon thise steedes, that weren grete and white,
Ther seeten folk, of which oon bar his scheeld,
Another his spere up in his hondes heeld;
The thridde bar with him his bowe Turkeys,
Of brend gold was the caas and eek the herneys;
And riden forth a paas with sorweful cheere
Toward the grove, as ye schul after heere.
The nobleste of the Grekes that ther were
Upon here schuldres carieden the beere,
With slake paas, and eyghen reede and wete,
Thurghout the cite, by the maister streete,
That sprad was al with blak, and wonder hye
Right of the same is al the strete i-wrye.
Upon the right hond wente old Egeus,
And on that other syde duk Theseus,
With vessels in here hand of gold wel fyn,
Al ful of hony, mylk, and blood, and wyn;
Eek Palamon, with ful gret compainye;
And after that com woful Emelye,
With fyr in hond, as was that time the gyse,
To do thoffice of funeral servise.

Heygh labour, and ful gret apparaillynge
Was at the service and the fyr makynge,
That with his grene top the hevene raughte,
And twenty fadme of brede tharmes straughte;
This is to seyn, the boowes were so brode.
Of stree first ther was leyd ful many a loode.
But how the fyr was maked up on highte,
And eek the names how the trees highte,
As ook, fyrre, birch, asp, alder, holm, popler,
Wilwe, elm, plane, assch, box, chesteyn, lynde, laurer,
Maple, thorn, beech, hasel, ew, whyppyltre,
How they weren feld, schal nought be told for me;
Ne how the goddes ronnen up and doun,
Disheryt of here habitacioun,
In which they woneden in reste and pees,
Nymphes, Faunes, and Amadrydes;
Ne how the beestes and the briddes alle
Fledden for feere, whan the woode was falle;
Ne how the ground agast was of the lighte,
That was nought wont to seen the sonne brighte;
Ne how the fyr was couched first with stree,
And thanne with drye stykkes cloven a three,
And thanne with grene woode and spicerie,
And thanne with cloth of gold and with perrye,
And gerlandes hangyng with ful many a flour,
The myrre, thencens with al so greet odour;
Ne how Arcyte lay among al this,
Ne what richesse aboute his body is;
Ne how that Emelye, as was the gyse,
Putte in the fyr of funeral servise;
Ne how she swownede when men made the fyr,
Ne what sche spak, ne what was hire desir;
Ne what jewels men in the fyr tho caste,
Whan that the fyr was gret and brente faste;
Ne how summe caste here scheeld, and summe here spere,
And of here vestimentz, whiche that they were,
And cuppes ful of wyn, and mylk, and blood,
Into the fyr, that brente as it were wood;
Ne how the Grekes with an huge route
Thre tymes ryden al the fyr aboute
Upon the lefte hond, with an heih schoutyng,
And thries with here speres clateryng;
And thries how the ladyes gonne crye;
Ne how that lad was hom-ward Emelye;
Ne how Arcyte is brent to aschen colde;
Ne how that liche-wake was y-holde
Al thilke night, ne how the Grekes pleye
The wake-pleyes, ne kepe I nat to seye;
Who wrasteleth best naked, with oylene enoynt,
Ne who that bar him best in no disjoynt.
I wol not telden eek how that they goon
Hoin til Athenes whan the pley is doon.
But schortly to the poynt than wol I wende,
And maken of my longe tale an ende.

By processe and by lengthe of certeyn yeres
Al stynted is the moornyng and the teeres
Of Grekes, by oon general assent.
Than semede me ther was a parlement
At Athenes, upon certeyn poyntz and cas;
Among the whiche poyntes yspoken was
To han with certeyn contrees alliaunce,
And han fully of Thebans obeissauce.
For which this noble Theseus anon
Let senden after gentil Palamon,
Unwist of him what was the cause and why;
But in his Blake clothes sorwefuly
He cam at his comaundement in hye.
Tho sente Theseus for Emelye.
Whan they were set, and hust was al the place,
And Theseus abyden hadde a space
Or eny word cam fro his wyse brest,
His eyen sette he ther as was his lest,
And with a sad visage he sykede stille,
And after that right thus he seide his wille.

' The firste moevere of the cause above,
Whan he first made the fayre cheyne of love,
Gret was theeffect, and heigh was his entente;
Wel wiste he why, and what therof he mente; 
For with that faire cheyne of love he bond 
The fyrb, the eyr, the water, and the lond 
In certeyn boundes, that they may not flee; 
That same prynce and moevere eek,' quod he, 
'Hath stabled, in this wrecched world adoun, 
Certeyne dayes and duracioun 
To alle that ben engendred in this place, 
Over the whiche day they may nat pace, 
Al mowe they yt tho dayes wel abregge; 
Ther needeth non auctorité tallegge; 
For it is preved by experience, 
But that me lust declare my sentence. 
Than may men by this ordre wel discerne, 
That thilke moevere stable is and eterne. 
Wel may men knowe, but it be a fool, 
That every part deryveth from his hool. 
For nature hath nat take his bygynnyng 
Of no partye ne cantel of a thing, 
But of a thing that parfyt is and stable, 
Descendyng so, til it be corumpable. 
And therfore of his wyse purveiaunce 
He hath so wel biset his ordinaunce, 
That spices of thinges and progressiouns 
Schullen endure by successiouns, 
And nat eterne be withoute lye: 
This maistow understande and sen at eye. 
'Lo the ook, that hath so long a norisschynge 
Fro tyme that it gynneth first to springe, 
And hath so long a lyf, as we may see, 
Yet atte laste wasted is the tree. 
'Considereth eek, how that the harde stoon 
Under oure feet, on which we trede and goon,
Yit wasteth it, as it lith by the weye.
The brode ryver somtyme wexeth dreye.
The grete townes seen we wane and wende.
Then may ye see that al this thing hath ende.

'Of man and womman sen we wel also,
That nedeth in oon of thise termes two,
This is to seyn, in youthe or elles age,
He moot ben deed, the kyng as schal a page;
Som in his bed, som in the deepe see,
Som in the large feeld, as men may se.
Ther helpeth naught, al goth that ilke weye.
Thanne may I seyn that al this thing moot deye.
What maketh this but Jupiter the kyng?
The which is prynce and cause of alle thing,
Convertyng al unto his propre welle,
From which it is deryved, soth to telle.
And here agayns no creature on lyve
Of no degré avaylleth for to stryve.

'Than is it wisdom, as it thinketh me,
To maken vertu of necessité,
And take it wel, that we may nat eschue,
And namelyche that to us alle is due.
And who so gruccheth aught, he doth folye,
And rebel is to him that al may gye.
And certeynly a man hath most honour
To deyen in his excellence and flour,
Whan he is siker of his goode name.
Than hath he doon his freend, ne him, no schame,
And gladder oughte his freend ben of his deth,
Whan with honour up-yolden is his breth,
Thanne whan his name appalled is for age;
For al forgeten is his vasselage.
Thanne is it best, as for a worthi fame,
To dyen whan a man is best of name.
The contrarye of al this is wilfulnesse.
Why grucchen we? why have we hevynesse,
That good Arcyte, of chyvalrye the flour,
Departed is, with dueté and honour
Out of this foule prisoun of this lyf?
Why grucchen heer his cosyn and his wyf
Of his welfare that lovede hem so wel?
Can he hem thank? nay, God woot, never a del,
That bothe his soule and eek hemself offende,
And yet they mowe here lustes nat amende.

'What may I conclude of this longe serye,
But after wo I rede us to be merye,
And thanke Jupiter of al his grace?
And or that we departe fro this place,
I rede that we make, of sorwes two,
O parfyt joye lastyng evere mo:
And loketh now wher most sorwe is her-inne,
Ther wol we first amenden and bygynne.

'Suster,' quod he, 'this is my fulle assent,
With al thavys heer of my parlement,
That gentil Palamon, youre owne knight,
That serveth you with herte, wille, and might,
And evere hath doon, syn that ye fyrst him knewe,
That ye schul of youre grace upon him rewe,
And take him for youre housbond and for lord:
Leen me youre hand, for this is oure acord.
Let see now of youre wommanly pité.
He is a kynges brother sone, pardee;
And though he were a poure bacheler,
Syn he hath served you so many a yeer,
And had for you so gret adversité,
It moste be considered, leeveth me.
For gentil mercy aughte to passe right.'
Than seyde he thus to Palamon the knight;
'I trowe ther needeth litel sermonyng
To maken you assente to this thing.
Com neer, and tak youre lady by the hond.' 2235
Bitwixen hem was i-maad anon the bond,
That highte matrimoyne or mariage,
By al the counsel and the baronage.
And thus with alle blysse and melodye
Hath Palamon i-wedded Emelye.
And God, that al this wyde world hath wrought,
Sende him his love, that hath it deere a-bought.
For now is Palamon in alle wele,
Lyvynge in blisse, in richesse, and in hele,
And Emelye him loveth so tendrely,
And he hire serveth al so gentilly,
That nevere was ther no word hem bitweene
Of jelousye, or any other teene.
Thus endeth Palamon and Emelye;
And God save al this fayre compainye! 2245

Dec.2, 1875.
THE NONNE PRESTES TALE.

Dec. 3, '85

A poure wydow somdel stope in age,
Was whilom dwellyng in a narwe cotage,
Bisyde a grove, stondyng in a dale.
This wydwe of which I telle yow my tale,
Syn thilke day that sche was last a wif,
In pacience ladde a ful symple lyf,
For litel was hire catel and hire rente
By housbondrye of such as God hire sente,
Sche fond hireself, and eek hire dough tren tuo.
Thre large sowes hadde sche, and no mo,
Thre kyn, and eek a scheep that highte Malle.
Ful sooty was hire bour, and eek hire halle,
In which she eet ful many a sclender meel.
Of poynaunt sawce hire needede never a deel.
No deynté morsel passede thurgh hire throte;
Hire dyete was accordant to hire cote.
Repleccioun ne made hire nevere sik;
Attempre dyete was al hire phisik,
And exercise, and hertes suffisaunce.
The goute lette hire nothing for to daunce,
Ne poplexie schente not hire heed;
No wyn ne drank sche, nother whit nor reed;
Hire bord was served most with whit and blak,
Milk and broun bred, in which sche fond no lak,
Seynd bacoun, and somtyme an ey or tweye,
For she was as it were a maner deye.
A yerd sche hadde, enclosed al aboute
With stikkes, and a drye dich withoute,
In which she hadde a cok, highte Chauntecleer,
In al the lond of crowyng nas his peer.
His vois was merier than the merye organ,
On masse dayes that in the chirche goon;
Wel sikerer was his crowyng in his logge,
Than is a clok, or an abbay orlogge.
By nature knew he ech ascencioun
Of equinoxial in thilke toun;
For whan degrees fyftene were ascended,
Thanne crew he, that it mighte not ben amended.
His comb was redder than the fyn coral,
And bataylld, as it were a castel wal.
His bile was blak, and as the geet it schon;
Lik asure were his legges, and his ton;
His nayles whitter than the lilye flour,
And lik the burnischt gold was his colour.
This gentil cok hadde in his governaunce
Sevene hennes, for to don al his plesaunce,
Whiche were his sustres and his paramoures,
And wonder like to him, as of coloures.
Of whiche the faireste hewed on hire throte
Was cleped fayre damoysele Pertelote.
Curteys sche was, discret, and debonaire,
And compainable, and bar hire self ful faire,
Syn thilke day that sche was seven night old,
That trewely sche hath the herte in hold
Of Chauntecleer loken in every lith;
He lovede hire so, that wel him was therwith.
But such a joye was it to here hem synge,
When that the brighte sonne gan to springe,
In swete accord, 'my lief is faren on londe.'
For thilke tyme, as I have understonde,
Bestes and briiddes cowde speke and synge.

And so byfel, that in a dawenynge,
As Chauntecleer among his wyves alle
Sat on his perche, that was in the halle,
And next him sat this faire Pertelote,
This Chauntecleer gan gronen in his throtè,
As man that in his dreem is drecched sore.
And whan that Pertelote thus herde him rore,
Sche was agast, and sayde, 'O herte deere,
What eyleth yow to grone in this manere?
Ye ben a verray sleper, fy for schame!'
And he answarde and sayde thus, 'Madame,
I praye yow, that ye take it nought agrief:
By God, me mette I was in such meschief
Right now, that yit myn herte is sore afright.
Now God,' quod he, 'my swevene rede aright,
And keep my body out of foul prisoun!
Me mette, how that I romede up and doun
Withinne oure yerde, wher as I saugh a beest,
Was lik an hound, and wolde han maad areest
Upon my body, and wolde han had me deed.
His colour was bitwixe yelwe and reed;
And tipped was his tail, and bothe his eeres
With blak, unlik the remenaunt of his heres;
His snowte smal, with glowyng eyen tweye.
Yet of his look for feere almost I deye;
This causede me my gronyng douteles.'

'Avoy!' quod sche, 'fy on yow, herteles!
Allas!' quod sche, 'for, by that God above!
Now han ye lost myn herte and al my love;
I can nought love a coward, by my feith.
For certes, what so eny womman seith,
We alle desiren, if it mighte be,
To han housbondes, hardy, wise, and fre,
And secré, and no nygard, ne no fool,
Ne him that is agast of every tool,
Ne noon avauntour, by that God above!
How dorste ye sayn for schame unto youre love,
That any thing mighte make yow aferd?
Han ye no mannes herte, and han a berd?
Allas! and konne ye ben agast of swevenys?
Nothing, God wot, but vanité, in swevene is.
Swevenes engendren of repliccionus,
And ofte of fume, and of compleccionus,
Whan humours ben to abundaunt in a wight.
Certes this dreeem, which ye han met to-night,
Cometh of the grete superfluity
Of youre reede \textit{colera}, pardé,
Which causeth folk to dremen in here dremes
Of arwes, and of fyr with reede leemes,
Of grete bestes, that thai woln hem byte,
Of contek, and of whelpes greete and lité;
Right as the humour of malencolie
Causeth ful many a man, in sleep, to crye,
For fere of beres, or of boles blake,
Or elles blake develes woln him take.
Of othere humours couthe I telle also,
That wirken many a man in slep ful woo;
But I wol passe as lightly as I can.
Lo Catoun, which that was so wis a man,
Sayde he nought thus, ne do no fors of dremes?
Now, sire,' quod sche, 'whan we flen fro the beemes.
For Goddes love, as tak som 'laxatyf;
Up peril of my soule, and of my lyf,
I counseille yow the beste, I wol not lye,
That bothe of colere, and of malencolye
Ye purge yow; and for ye schul nat tarye,
Though in this toun is noon apotecarie,
I schal myself to herbes techen yow,
That schul ben for youre hele, and for youre prow;
And in oure yerd tho herbes schal I fynde,
The whiche han of here propreté by kynde
To purgen yow bynethe, and eek above.
Forget not this, for Goddes oughne love!
Ye ben ful colerik of compleccioun.
Ware the sonne in his ascencioun
Ne fynde yow not replet of humours hote;
And if it do, I dar wel laye a grote,
That ye schul have a seueré terciane,
Or an agu, that may be youre bane.
A day or tuo ye schul han digestives
Of wormes, or ye take youre laxatives,
Of lauriol, centaure, and fumetere,
Or elles of ellebor, that groweth there,
Of catapuce, or of gaytres beryis,
Of erbe yve, growyng in oure yerd, that mery is;
Pekke hem up right as thay growe, and ete hém in.
Be mery, housbonde, for youre fader kyn!
Dredeth no dreem; I can say yow no more.'
'Madame,' quod he, 'graunt mercy of youre lore.
But natheles, as touching daun Catoun,
That hath of wisdom such a gret renoun,
Though that he bad no dremes for to drede,
By God, men may in olde bookes rede
Of many a man, more of auctorité

Than evere Catoun was, so mot I the,
That al the revers sayn of this sentence,
And han wel founden by experience,
That dremes ben significaciouns,
As wel of joye, as tribulaciouns,
That folk enduren in this lif present.

Ther nedeth make of this noon argument;
The verray preve scheweth it in dede.
Oon of the gretteste auctours that men rede
Saith thus, that whilom two felawes wente

On pylgrimage in a ful good entente;
And happede so, thay come into a toun,
Wher as ther was such congregacioun
Of peple, and eek so streyt of herbergage,
That thay ne founde as moche as oon cotage,
In which thay bothe mighte i-logged be.

Wherfor thay mosten of necessité,
As for that night, departen compaignye;
And eech of hem goth to his hostelrye,
And took his loggyng as it wolde falle.

That oon of hem was logged in a stalle,
Fer in a yerd, with oxen of the plough;
That other man was logged wel y-nough,
As was his aventure, or his fortune,
That us governeth alle as in commune.

And so bifel, that, long er it were day,
This man mette in his bed, ther as he lay,
How that his felawe gan upon him calle,
And sayde, ‘allas! for in an oxe stalle
This night I schal be mordred ther I lye.
Now help me, deere brother, or I dye;
In alle haste com to me,' he sayde.
This man out of his slep for fere abrayde;
But whan that he was wakned of his sleep,
He tornede him, and took of this no keep;
Him thoughte his dreem nas but a vanité.
Thus twies in his sleepyng dremede he.
And atte thirde tyme yet his felawe
Com, as him thoughte, and sayde, 'I am now slawe;
Bihold my bloody woundes, deepe and wydel
Aris up erly in the morwe tyde,
And at the west gate of the toun,' quod he,
'A carte ful of donge there schaltow see,
In which my body is hyd ful prively;
Do thilke carte arresten boldely.
My gold causede my mordre, soth to sayn.'
And tolde him every poynt how he was slayn,
With a ful pitous face, pale of hewe.
And truste wel, his dreem he fond ful trewe;
For on the morwe, as sone as it was day,
To his felawes in he took the way;
And whan that he cam to this oxe stalle,
After his felawe he bigan to calle.
The hostiler anserede him anoon,
And sayde, "Sire, youre felawe is agoon,
Als soone as day he wente out of the toun.'
This man gan falle in gret suspicioun,
Remembring on his dremes that he mette,
And forth he goth, no lenger wolde he lette,
Unto the west gate of the toun, and fond
A dong carte, as it wente to donge lond,
That was arrayed in that same wise
As ye han herd the deede man devise;
And with an hardy herte he gan to crie
Vengeaunce and justice of this felonye.

'My felawe mordred is this same night,
And in this carte he lith gapinge upright.
I crye out on the ministres,' quod he,
'That schulde kepe and reule this cite;'
Harrow! allas! her lith my felawe slayn!'

What scholde I more unto this tale sayn?
The peple outsterete, and caste the carte to grounde,
And in the middel of the dong thay founde
The dede man, that mordred was al newe:
'O blisful God, that art so just and trewe!
Lo, how that thou bywreyest mordre alway!
Mordre wil out, that se we day by day.
Mordre is so wlatsom and abhominable
To God, that is so just and resonable,
That he ne wol nought suffre it hiled be;
Though it abyde a yer, or tuo, or thre,
Mordre wil out, this my conclusiou.'

And right anoon, the mynstres of that toun
Han hent the cartere, and so sore him pyned,
And eek the hostiler so sore engyned,
That thay biknewe here wikkednesse anoon,
And were anhonged by the nekke boon.

'Here may men sen that dremes ben to drede.
And certes, in the same book I rede,
Right in the nexte chapitre after this,
(I gabbe nought, so have I joye and blis,)
Tuo men that wolde han passed over see
For certeyn cause into a fer contré,
If that the wynd ne hadde ben contrarie.
That made hem in a cite for to tarie,
That stood ful merye upon an haven syde.
But on a day, agayn the even tyde,
The wynd gan chaunge, and blew right as hem leste.
Jolyf and glad they wente unto here reste,
And casten hem ful erly for to sayle;
But to that oon man fel a gret mervaylle.
That oon of hem in slepyng as he lay,
Him mette a wonder drem, agayn the day;
Him thoughte a man stood by his beddes syde,
And him comaundede, that he schulde abyde,
And sayde him thus, ‘If thou to-morwe wende,
Thow schalt be dreynt; my tale is at an ende.’
He wook, and tolde his felawe what he mette,
And prayde him his viage for to lette;
As for that day, he prayde him to abyde.

His felawe that lay by his beddes syde,
Gan for to lawghe, and scorndede him ful faste.
‘No dreem,’ quod he, ‘may so myn herte agaste,
That I wil lette for to do my thinges.
I sette not a straw by thy dremynges,
For swevenes been but vanitees and japes.
Men dreme al day of owles or of apes,
And eek of many a mase therwithal;
Men dreme of thing that nevere was ne schal.
But sith I see that thou wilt her abyde,
And thus forslouthe wilfully thy tyde,
God wot it reweth me, and have good day.’
And thus he took his leve, and wente his way.
But er that he hadde half his cours i-sayled,
Noot I nought why, ne what meschaunce it ayled,
But casuelly the schippes botme rente,
And schip and man under the water wente
In sight of othere schippes ther byside,
That with hem sailede at the same tyde.
And therfore, faire Pertelote so deere,
By suche ensamples olde maistow leere
That no man scholde be to reccheles
Of dremes, for I say the douteles,
That many a dreem ful sore is for to drede.

‘Lo, in the lif of seint Kenelm, I rede,
That was Kenulphus sone, the noble king
Of Mercenrike, how Kenelm mette a thing.
A lite er he was mordred, on a day
His mordre in his avysioun he say.
His norice him expounede every del
His swevene, and bad him for to kepe him wel
For traisoun; but he nas but seven yer old,
And therfore litel tale hath he told
Of eny drem, so holy was his herte.
By God, I hadde levere than my scherte,
That ye hadde rad his legende, as have I.
Dame Pertelote, I saye yow trevely,
Macrobeus, that writ the avisioun
In Affrike of the worthy Cipioun,
Affermeth dremes, and saith that thay been
Warnyng of things that men after seen.
And forther more, I pray yow loketh wel
In the olde Testament, of Daniel,
If he held dremes eny vanyte.
Red eek of Joseph, and ther schul ye see
Wher dremes ben somtyme (I say nought alle)
Warnyng of things that schul after falle.
Loke of Egipte the king, daun Pharao,
His bakere and his botiler also,
Wher thay ne felte noon effect in dremes.
Who so wol seken actes of sondry remes,
May rede of dremes many a wonder thing.
Lo Cresus, which that was of Lyde king,
Mette he not that he sat upon a tre,
Which signifiede he schulde anhanged be?
Lo hire Andromacha, Ectores wif,
That day that Ector schulde lese his lif,
Sche dreeme on the same night byforn,
How that the lif of Ector schulde be lorn,
If thilke day he wente in to bataylle;
Sche warnede him, but it mighte nought availle;
He wente for to fighte nathes,
And he was slayn anoon of Achilles.
But thilke tale is al to long to telle,
And eek it is neighe day, I may not duelle.
Schortly I saye, as for conclusioun,
That I schal han of this avisoun
Adversitie; and I saye forther-more,
That I ne telle of laxatives no store,
For thay ben venymous, I wot right wel;
I hem defye, I love hem nevere a del.

'Now let us speke of mirthe, and stynte al this;
Madame Pertelote, so have I blis,
Of o thing God hath sent me large grace;
For whan I see the beauté of your face,
Ye ben so scarlet reed aboute your eyghen,
It maketh al my drede for to deyghen,
For, also siker as In principio,
Mulier est hominis confusio.
(Madame, the sentence of this Latyn is,
Womman is mannes joye and al his blis.)

. . . . . . . . .
I am so ful of joye and of solas
That I defye bothe swevene and drem.'
And with that word he fleigh doun fro the beem,  
For it was day, and eek his hennes alle;  
And with a chuk he gan hem for to calle,  
For he hadde founde a corn, lay in the yerd.  
Real he was, he was no more aferd;  

He loketh as it were a grim lioun;  
And on his toon he rometh up and doun,  
Him deyneth not to sette his foot to grounde.  
He chukketh, whan he hath a corn i-founde,  
And to him rennen than his wives alle.  
Thus real, as a prince is in his halle,  
Leve I this chauntecleer in his pasture;  
And after wol I telle his aventure.  

Whan that the moneth in which the world began,  
That highte March, whan God first made man,  
Was complet, and y-passed were also,  
Syn March bygan, thritty dayes and tuo,  
Byfel that Chauntecleer in al his pride,  
His seven wyves walkyng him by syde,  
Caste up his ey\(\text{ghen}\) to the brighte sonne,  
That in the signe of Taurus hadde i-ronne  
Twenty degrees and oon, and somewhat more;  
He knew by kynde, and by noon other lore,  
That it was prime, and crew with blisful stevene.  
‘The sonne,’ he sayde, ‘is clomben up on hevene  
Fourty degrees and oon, and more i-wis.  
Madame Pertelote, my worldes blis,  
Herkneth these blisful briddles how they synge,  
And seth the fressche floures how they springe;  
Ful is myn hert of revel and solaas.’  
But sodeinly him fel a sorweful caas;
For evere the latter ende of joye is wo.
Got wot that worldly joye is soone ago;
And if a rethor couthe faire endite,
He in a chronique saufly mighte it write,
As for a soverayn notabilité.
Now every wys man let him herkne me;
This story is also trewe, I undertake,
As is the book of Launcelot de Lake,
That wommen holde in ful gret reverence.
Now wol I torne agayn to my sentence.
A col-fox, ful of sleigh iniquité,
That in the grove hadde woned yerres thre,
By heigh yimaginacioun forncast,
The same nighte thurghout the hegges brast
Into the yerd, ther Chauntecleer the faire
Was wont, and eek his wyves, to repaire;
And in a bed of wortes stille he lay,
Til it was passed undern of the day,
Waytyng his tyme on Chauntecleer to fallë;
As gladly doon these homicides alle,
That in awayte lyggen to mordre men.
O false mordrer lurkyng in thy den!
O newe Scariot, newe Genilon!
False dissimulour, O Greek Sinon,
That broughtest Troye al outrely to sorwe!
O Chauntecleer, accursed be that morwe,
That thou into that yerd floughe fro the bemes!
Thou were ful wel iwarned by thy dremes,
That thilke day was perilous to the.
But what that God forwot mot needes be
After the opynyoun of certeyn clerkis.
Witness on him, that eny perfít clerk is,
That in scole is gret altercacioun
In this matere, and gret disputisoun,
And hath ben of an hundred thousand men.
But I ne can not bulte it to the bren,
As can the holy doctor Augustyn,
Or Boece, or the bishop Bradwardyn,
Whether that Goddes worthy forwetyng
Straineth me needely for to don a thing,
(Needely clepe I simple necessitē);
Or elles if fre choys be graunted me
To do that same thing, or do it nought,
Though God forwot it, er that it was wrought;
Or if his wityng streyneth nevere a deel,
But by necessitē condicionel.
I wol not han to do of such mateere;
My tale is of a cok, as ye schul heere,
That took his counsel of his wyf with sorwe,
To walken in the jerd upon the morwe,
That he hadde met the drem, that I of tolde.
Wommenes counsils ben ful ofte colde;
Wommenes counsel broughte us first to woo,
And made Adam fro paradys to go,
Ther as he was ful merye, and wel at ese.
But for I not, to whom it mighte displese,
If I counsel of wommen wolde blame,
Passe over, for I sayde it in my game.
Red auctours, wher thay trete of such mateere,
And what thay sayn of wommen ye may heere.
These been the cokkes wordes, and not myne;
I can noon harme of no womman divine.

Faire in the sond, to bathe hire merily,
Lith Pertelote, and alle hire sustres by,
Agayn the sonne; and Chauntecleer so free
Sang merier than the mermayde in the see;
For Phisiologus seith sikerly,
How that thay syngen wel and merily.
And so byfel that as he caste his eye,
Among the wortes on a boterflye,
He was war of this fox that lay ful lowe.
No thing ne liste him thanne for to crowe,
But cryde anon, 'cok, cok,' and up he sterte,
As man that was affrayed in his herte.
For naturelly a beest desireth flee
Fro his contrarie, if he may it see,
Though he nevere erst hadde seyn it with his eye.

This Chauntecleer, whan he gan him espye,
He wolde han han fled, but that the fox anon
Saide, 'Gentil sire, allas! wher wol ye goon?
Be ye affrayd of me that am youre freend?
Now certes, I were worse than a feend,
If I to yow wolde harm or vileynye.
I am nought come youre counsail for tespye.
But trewely the cause of my comynge
Was oonly for to herkne how that ye singe.
For trewely ye have als merye a stevene,
As eny aungel hath, that is in hevene;
Therwith ye han in musik more felynge,
Than hadde Boece, or eny that can synge.
My lord youre fader (God his soule blesse)
And eek youre moder of hire gentilesse
Han in myn hous ibeen, to my gret ese;
And certes, sire, ful fayn wolde I yow plese.
But for men speke of syngyng, I wol saye,
So mot I brouke wel myn eyen twaye,
Save you, I herde nevere man so synge,
As dede youre fader in the morwenynge.
Certes it was of herte al that he song.
And for to make his vois the more strong,
He wolde so peyne him, that with bothe his eyen
He moste wynke, so lowde he wolde crien,
And stonden on his typton therwithal,
And streche forth his nekke long and smal.
And eek he was of such discrucioun,
That ther nas no man in no regioun
That him in song or wisdom mighte passe.
I have wel rad in daun Burnel the Asse
Among his vers, how that ther was a cok,
For that a prestes sone yaf him a knok
Upon his leg, whil he was yong and nyce,
He made him for to lese his benefice.

But certeyn ther nis no comparisoun
Bitwix the wisdom and discrucioun
Of youre fader, and of his subtilté.
Now syngeth, sire, for seinte Charité,
Let se, konne ye youre fader countrefete?
This Chauntecleer his wynges gan to bete,
As man that couthe his tresoun nought espye,
So was he ravyssht with his flaterie.

Allas! ye lordes, many a fals flatour
Is in youre courtes, and many a losengour,
That plesen yow wel more, by my faith,
Than he that sothfastnesse unto yow saith.
Redeth Ecclesiaste of flaterie;
Beth war, ye lordes, of here treccherie.

This Chauntecleer stood heighe upon his toos,
Streching his nekke, and held his eyghen cloos,
And gan to crowe lowde for the noones;
And daun Russel the fox sterte up at oones,
And by the garget hente Chauntecleer,
And on his bak toward the woode him beer.
For yit was ther no man that hadde him sewed.
O destiny, that maist not ben eschewed!
Allas, that Chauntecleer fleigh fro the bemes!
Allas, his wif ne roughte nought of dremes!
And on a Friday fel al this meschaunce.

520
O Venus, that art goddesse of plesaunce,
Syn that thy servant was this Chauntecleer,
And in thy service dide al his poweer,
More for delit, than world to multiplie,
Why woldestow suffre him on thy day to dye?

525
O Gaufred, dere mayster soverayn,
That, whan thy worthy king Richard was slayn
With schot, compleynedest his deth so sore,
Why ne hadde I now thy sentence and thy lore,
The Friday for to chide, as deden ye?

530
(For on a Fryday sothly slayn was he.)
Than wolde I schewe yow how that I couthe pleyne,
For Chauntecleres drede, and for his peyne.

Certes such cry ne lamentacioun
Was nevere of ladies maad, whan Ilioun
Was wonne, and Pirrus with his streite swerd,
Whan he hadde hent kyng Priam by the berd,
And slayn him (as saith us Eneydos),
As maden alle the hennes in the clos,
Whan they hadde seyn of Chauntecleer the sighte.

540
But soveraignly dame Pertelote schrighte,
Ful lowder than dide Hasdrubales wyf;
Whan that hire housbonde hadde lost his lyf,
And that the Romayns hadde i-brent Cartage,
Sche was so ful of torment and of rage,
That wilfully into the fyr sche sterte,
And brende hirselven with a stedefast herte.
O woful hennes, right so criden ye,
As, whan that Nero brente the cité
Of Rome, criden senatoures wyves,
For that here housbondes losten alle here lyves;
Withouten gult this Nero hath hem slayn.

Now wol I torne to my tale agayn:
This sely wydwe, and eek hire doughtres tuo,
Herden these hennes crie and maken wo,
And out at dores sterten thay anoon,
And seyen the fox toward the grove goon,
And bar upon his bak the cok away;
They criden, ‘Out! harrow and weylaway!
Ha, ha, the fox!’ and after him thay ran,
And eek with staves many another man;
Ran Colle our dogge, and Talbot, and Garlond,
And Malkyn, with a distaf in hire hond;
Ran cow and calf, and eek the verray hoggges
So were they fered for berkyng of the dogges
And schowtyng of the men and wymmen eke,
Thay ronne so hem thoughte here herte breke.
Thay yelleden as feendes doon in helle;
The dokes criden as men wolde hem quelle;
The geez for fere flowen over the trees;
So hidous was the noyse, a *benedicite*!
Certes he Jakke Straw, and his meyné,
Ne maden nevere schoutes half so schrille,
Whan that thay wolden eny Flemyng kille,
As thilke day was maad upon the fox.
Of bras thay broughten beemes, and of box,
Of horn, of boon, in whiche thay blewe and powpede
And therwithal thay schrykede and thay howpede;
It semede as that hevene schulde falle.

Now, goode men, I praye you herkneth alle;
Lo, how fortune torneth sodeinly 
The hope and pride eek of hire enemy! 
This cok that lay upon the foxes bak, 
In al his drede, unto the fox he spak, 
And saide, 'Sire, if that I were as ye, 
Yet schulde I sayn (as wis God helpe me), 
Turneth ayein, ye proude cherles alle! 
A verray pestilens upon yow falle! 
Now am I come unto this woodes syde, 
Maugre youre heed, the cok schal heer abyde; 
I wol him ete in faith, and that anoon.' 
The fox answerde, 'In faith, it schal be doon.' 
And as he spak that word, al sodeinly 
This cok brak from his mouth delyverly, 
And heigh upon a tree he feign anoon. 
And whan the fox seigh that he was i-goone, 
'Allas!' quod he, 'O Chauntecleer, allas! 
I have to yow,' quod he, 'y-don trespas, 
In-as-moche as I makede yow aferd, 
When I yow hente, and broughte out of the yerde; 
But, sire, I dede it in no wikke entente; 
Com doun, and I schal telle yow what I mente. 
I schal seye soth to you, God help me so.' 
'Nay than,' quod he, 'I schrewe us bothe tuo 
And first I schrewe myself, bothe blood and boones, 
If thou bigile me any ofter than oones. 
Thou schalt no more, thurgh thy flaterye, 
Do me to synge and wynke with myn eye. 
For he that wynketh, whan he scholde see, 
Al wilfully, God let him never the!' 
'Nay,' quod the fox, 'but God yive him meschaunce, 
That is so undiscret of governaunce, 
That jangleth whan he scholde holde his pees.'
Lo, such it is for to be reccheles, And necgligent, and truste on flaterie. But ye that holden this tale a folye, As of a fox, or of a cok and hen, Taketh the moralité therof, goode men. For seint Poul saith, that al that writen is, To oure doctrine it is i-write i-wys. Taketh the fruyt, and let the chaf be stille. Now, goode God, if that it be thy wille, As saith my lord, so make us alle good men; And bringe us to his heighe blisse. Amen.
NOTES.

THE PROLOGUE.

1. 1. April. It appears that Chaucer’s Prologue refers to the 17th of April. See Man of Lawes Prol. II. 1-6.

swooct, pl. of swot. swete in 1. 5 is the definite form of sweit.

1. 4. vertue, power, corresponding to the O.E. miht, might.

II. 4-6. Hawes seems to have had Chaucer’s opening lines in view in the first and second stanzas, chap. i., of his Pastime of Pleasure:

‘When that Aurora did well appeare
In the depured ayre and cruuddy firmament,
Forth then I walked without impediment
Into a medowe both gaye and glorious,
Whiche Flora depainted with many a colour,
Lyke a place of pleasure moste solacious,
Encensyng out the aromatike odoure
Of Zepherus breath, whiche that every floure
Through his fume doth alwaye engender.’

1. 7. yonge sonne. The sun is here said to be young because it has not long entered upon his annual course through the signs of the zodiac.

1. 8. the Ram. ‘The difficulty here really resides in the expression “his halfe cours,” which means what it says, viz. “his half-course,” and not, as Tyrwhitt unfortunately supposed, “half his course.” The results of the two explanations are quite different. Taking Chaucer’s own expression as it stands, he tells us that, a little past the middle of April, “the young sun has run his half-course in the Ram.” Turning to Fig. 1 (in The Astrolabe, ed. Skeat) we see that, against the month “Aprilis” there appears in the circle of zodiacal signs, the latter half (roughly speaking) of Aries, and the former half of Taurus. Thus the sun in April runs a half-course in the Ram and a half course in the Bull. “The former of these was completed,” says the poet; which is as much as to say, that it was past the eleventh of April. The sun had, in fact, only just completed his course through the first of the twelve signs, as the said course was supposed to begin at the vernal equinox. This is why it may well be called “the yonge sonne,” an expression which Chaucer repeats under similar circumstances in the S quyere’s Tale, Part ii. I. 39.’ (Chaucer’s Astrolabe, ed. Skeat, p. xlvii.) Mr. Brae, in his edition of Chaucer’s Astrolabe, shews that Chaucer never refers to the constellations, but always to the signs. ‘Also twelve monâs ben in the zere, and everiche monâ he sonne entreb into a signe as it falleb for he monhe. And so in March hey entreb into he welfer; in Aueril in to he Boole. (Trevisa’s transl. of Higden’s Polychronicon, ii. 203.)
l. 10. open eye.

‘Hit bifelle bytwyxt Marche and Maye,
Whan kynge corage begynneth to pryke,
Whane frithe and felden wexen gaye, ....
Whane lovers slepene with opyne yse,
As nightingales on grene tre.’

(The Sowdone of Babylonyne, pp. 2-3.)

ll. 12, 13. Professor Ten Brink thinks that a colon should be placed after pilgrimages, and wenden understood after palmers. According to ordinary English construction the verb longen must be supplied after palmers and seeken before To ferne halwes.

l. 13. palmer. originally one who made a pilgrimage to the Holy Land and brought home a palm-branch as a token. Chaucer, says Tyrwhitt, seems to consider all pilgrims to foreign parts as palmers. The essential difference between the two classes of persons here mentioned, the palmer and the pilgrimage, was, that the latter had ‘one dwelling-place, a palmer had none; the pilgrim travelled to some certain place, the palmer to all, and not to any one in particular; the pilgrim must go at his own charge, the palmer must profess wilful poverty; the pilgrim might give over his profession, the palmer must be constant’ (Saunders.)

‘But a prest that a palmer was
A palme in his hand he had
And in a slavyn he was clad.’ (Tundal's Poems, p. 14.)

l. 14. ferne halwes, ancient, old saints. ferne = O.E. fyrn, ancient, old; cp. gefyrn, long ago. Sometimes O. E. ferne = ferrene = distant, foreign; cp. ‘hrie kinges ... come fram verrene londes.’ O. E. Miscel. p. 27. halwes, saints; cp. Scotch Hallow-e'en, the eye of All Hallows, or All Saints.

l. 16. wende, go; pret. wente, Eng. went. The old preterite of go (A. S. gangan) was ging, which gave place to cede, sde, or yde, from the root i (cp. Lat. i-re) of the weak conjugation. Spenser uses yeed (or yode) not only as a past tense but also as an infinitive.

1. 17. The holy blissful martyr, Thomas à Becket.

1. 18. holpen, pp. of helfen. The older preterites of this verb are heolp, help, halp.

1. 20. Tabard. Of this word Speght gives the following account in his Glossary to Chaucer:—‘Tabard—a jaquet or slevelesse coate, wore in times past by noblemen in the warres, but now only by heraunts (heralts), and is called theyre “coate of armes in servise.” It is the signe of an inne in Southwarke by London, within the which was the lodging of the Abbot of Hyde by Winchester. This is the hostelry where Chaucer and the other Pilgrims mett together, and, with Henry Baily their hoste, accorded about the manner of their journey to Canterbury. And whereas through time it hath bin much decayed, it is now by Master J. Preston, with the Abbot's house thereto adgoyned, newly repaired, and with convenient rooms much encreased, for the receipt of many guests.’ The Taberdars of Queen's College, Oxford, were scholars supposed originally to have worn the tabard, since called, by mistake, the Talbot.

1. 23. hostelrie, a lodging, inn, house, residence. Hostler properly signifies the keeper of an inn, and not, as now, the servant of an inn who looks after
the horses. (The O. E. hors-hus signifies an inn—another term was gest-hus; and hors-herde = an inn-keeper.)

1. 24. wel is here used like our word full.
1. 25. by aventure i-falle, by adventure (chance) fallen.
1. 29. esed atte beste, accommodated or entertained in the best manner. Easement is still used as a law term, signifying accommodation.

 atte = O. E. atpan = attan or atten, A. S. at tham. In the older stages of the language we find atte used only before masc. and neuter nouns beginning with a consonant; the corresponding feminine form is attter, which is not used by Chaucer.

1. 30. to reste = at rest. Spenser has to friend = for friend.
1. 34. ther as I you devyse, to that place that I tell you of (sc. Canterbury). ther in O. E. frequently signifies where; devyse = to speak of, describe.

1 35. whil, whilst. Eng. while, time. Cp. O. E. hwilum, hwile, whilen, awhile. The form in -es (whiles, the reading of some MSS.) is comparatively a modern adverbial form, and may be compared with O. E. hennes, thennes, hence, thence; ones, twies, thries, once, twice, thrice, of which older forms are found in -ene and -e.

1. 37. It seemeth to me it is reasonable. Me thinketh = me thinks, where me is the dative before the impersonal vb. thinke, to appear, seem; cp. me liketh, me list, it pleases me. So the phrase if you please = if it please you, you being the dative and not the nominative case. semede me, = it seemed to me, occurs in l. 39.

1. 41. inne. In O. E. in is the preposition, and inne the adverb.
1. 43. Knight. It was a common thing in this age for knights to seek employment in foreign countries which were at war. Tyrwhitt cites from Leland the epitaph of a knight of this period, Matthew de Gourney, who had been at the battle of Beaumaryn, at the siege of Algezir, and at the battles of Crecy, Poitiers, &c.

worthy, worthy, is here used in its literal signification of distinguished, honourable. See ll. 47, 50.

1. 45. chyvalrye, knighthood; also the manners, exercises, and exploits of a knight.
1. 48. ferre, the comp. of fer, far. Cp. O. E. derre, dearer, sarre, sorer, &c.
1. 49. hethenesse, heathen lands, as distinguished from Christendom, Christian countries.

1. 51. Alisaundre, in Egypt, was won, and immediately after abandoned, in 1365, by Pierre de Lusignan, King of Cyprus.

1. 52. he hadde the bord bygonne. Some commentators think bord = board, table, so that the phrase signifies 'he had been placed at the head of the dais, or table of state.' Mr. Marsh suggests that bord or bourd is the Low Germ. boort or buhurt, joust, tournament. 'Gaigner le hoult bors. To win the spurre, to carry away the best prize; also to take the highest place at a table.' (Cotgrave, 1611 A.D.)

II. 53, 54. Pruce. When our English knights wanted employment, it was usual for them to go and serve in Pruce, or Prussia, with the knights of the Teutonic order, who were in a state of constant warfare with their heathen neighbours in Lettow (Lithuania), Ruce (Russia), and elsewhere. (Tyrwhitt.)
ll. 56–58. Gernade, Granada. The city of Algezir was taken from the Moorish King of Granada in 1344.

Belmarie and Tramassene (Tramessen, l. 62) were Moorish kingdoms in Africa; but Mr. J. R. Lumby thinks that by Belmarie is meant Palmyra.

Lies, in Armenia, was taken from the Turks by Pierre de Lusignan about 1367.

Satalie (Attalia) was taken by the same prince soon after 1352.

Palatye (Palathia, see l. 65), in Anatolia, was one of the lordships held by Christian knights after the Turkish conquests.

1. 59. the Greete Sea. The name Great Sea is applied by Sir J. Maundeville to that part of the Mediterranean which washes the coast of Palestine, to distinguish it from the two so-called inland seas, the sea of Tiberias and the Dead Sea. Cp. its proper name in Scripture, Numb. xxxiv. 6, 7; Josh. i. 4.

1. 60. arive, arrival or disembarkation of troops. Tyrwhitt, following MS. Lansd. 851, and other MSS., reads armee.

be = ben, been. Cp. ydo = ydon, done, &c.

1. 62. foughten, p.p. fought. This verb belongs to the strong, and not, like soughte, broughte, to the weak conjugation. The older forms of fought are foght and focht.

1. 63. slayn: hadde must be supplied from l. 61.

1. 67. sovereyn prys, exceeding great renown.

1. 70. vileinye, any conduct unbecoming a gentleman. 'The villain is, first, the serf or peasant, villanus, because attached to the villa or farm. He is, secondly, the peasant, who, it is taken for granted, will be churlish, selfish, dishonest, and generally of evil moral conditions, these having come to be assumed as always belonging to him, and to be permanently associated with his name, by those who were at the springs of language. At the third step nothing of the meaning which the etymology suggests—nothing of villa—survives any longer; the peasant is quite dismissed, and the evil moral conditions of him who is called by this name, alone remains.' (Trench, in English Past and Present.)

1. 71. no maner wight, no kind of person whatever.

1. 72. parfit, perfect. It is sometimes spelt parfit, parfit.

1. 74. ne . . . nought. In O. E. two negatives do not make an affirmative. gay here seems to signify decked out in various colours

1. 75. gipoun = gipoun, a diminutive of gipe, a short cassock.

1. 76. haubergeoun, though etymologically an augmentative, is properly a diminutive of hauberk, but often used as synonymous with it. It was a defence of an inferior description to the hauberk: but when the introduction of plate-armour, in the reign of Edward III, had supplied more convenient and effectual defence for the legs and thighs, the long skirt of the hauberk became superfluous; from that period the habergeon alone seems to have been worn. (Way.)

11. 77, 78. For he had just returned from his voyage, and went to perform his pilgrimage (which he had vowed for a safe return) in his knightly array.

1. 79. squyer = esquire, one who attended on a knight, and bore his lance and shield.

1. 80. lovyere, lover. The y in this word is not euphonous as in some modern words; lovyer is formed from the verb lovie, A. S. lofian, to love.
THE PROLOGUE.


‘Wightly Olyvere upsterete
As bacheler doughti of dede.’
(The Sowdone of Babyloyne, p. 44.)

1. 82. yeer. In the older stages of the language, year, goat, swine, &c., being neuter nouns, underwent no change in the nom. case of the plural number; but after numerals the genitive case was usually required.

I gesse, I should think. In O. E. gesse signifies to judge, believe, suppose.

1. 85. chivachie. Fr. chevauchée. It most properly means an expedition with a small party of cavalry; but is often used generally for any military expedition. Holinshed calls it a rode (i.e. raid).

1. 87. born him wel, conducted himself well, behaved bravely.

1. 88. lady grace, ladies’ grace. In the earlier stages of our language the genitive of feminine nouns terminated in -e, so that lady is for ladye. Cp. the modern phrase ‘Lady-day.’

1. 97. nightertale (=nighte-tale), night time, time (or reckoning) of night.

1. 98. sleep, also written slop, slepte. Cp. wep, wepte; lep, lepte, &c.

1. 100. carf, the past tense of kerven, to carve (p.p. corven).

1. 101. Yeman, yeoman, is an abbreviation of yeonge man (A. S. geong, young). As a title of service, it denoted a servant of the next degree above a garçon or groom. The title of yeoman was given in a secondary sense to people of middling rank not in service; and in more modern times it came to signify a small landholder. (Tyrwhitt.)

1. 102. him luste, it pleased him. luste is past tense; lust (or list) = pleaseth. See note on l. 37.

1. 104. a shef of pocok arwes, a sheaf of arrows with peacocks’ feathers. Ascham, in his Toxophilus, p. 129, does not say much in favour of ‘pecock fethers’; for ‘there is no fether but onely of a goose that hath all commodities in it. And trewelye at a short but, which some man doth use, the pecock fether doth seldome kepe up the shaft eyther right or level, it is so roughe and hevy, so that many men which have taken them up for gaynesse, hath layde them downe agayne for profyte; thus for our purpose, the goose is best fether for the best shoter.’

1. 109. not-heed. Tyrwhitt explains this as a head like a nut, from the hair probably being cut short, but not-heed = crop-head; cp. ‘“Notte his heare,” comes recidere’ (Baret’s Alverye, 1586). Cp. ‘notted heare’ (Jack Juggler, p. 22). In later days the name of Roundhead came in for the same reason. The phrase nut-headed knaves occurs in Shakespeare’s Henry VIII.

1. 111. bracer, a piece of armour for the arm. Fr. bras, the arm, whence braceleet.

‘Phi. Which be instrumentes [of shghtyne]?

Tox. Bracer, shotyn-glove, stryng, bowe and shafte. . . . .

A bracer serueth for two causes, one to save his arme from the strype of the stryng, and his doubte from wearynge, and the other is, that the strynge glydnyng sharpeyle and quicklye of the bracer, may make the sharper shoote. . . . . In a bracer a man must take hede of iii things, that it have no nayles in it, that it have no bucles, that it be fast on with laces without aglettes.’ (Ascham’s Toxophilus, ed. Arber, pp. 107, 108.)
NOTES.

1. 114. harneyed, equipped. The word harness signifies equipage, furniture, tackling for sea or land.

1. 115. Cristofre. A figure of St. Christopher, used as a brooch. The figure of St. Christopher was looked upon with particular reverence among the middle and lower classes; and was supposed to possess the power of shielding the person who looked on it from hidden danger. (Wright.)

1. 120. seynt Loy. Tyrwhitt says that Loy is from Eloy, a corruption of St. Eligius. (Dec. 1.) It may be merely another form of St. Louis. (Aug. 25.) The Harl. MS. has nas, which is merely a shorter form of ne was. Mr. A. J. Ellis thinks that nas should stand, and that seynt should be pronounced as a word of two syllables. 'By St. Loy, that draws deep.' (Nash's Lenten Stuff, p. xiv. ed. Hindley.)

'We use to call her at home, dame Coye,
A pretie gingerlie piece, God save her and Saint Loye.'

(Jack Juggler, ed. Roxb. Club, p. 9.)

1. 123. nose. This is the reading of the best MSS. Speght reads voice. semely is in some MSS. written semily. The e is here to be distinctly sounded; hertily is sometimes written for hertely. See l. 136.

1. 125. scole, school; here used for style.

1. 126. Frensch. The French taught in England was the debased form of the Old Anglo-Norman, somewhat similar to that used at a later period in the courts of law; and it was at this that Chaucer and some of his contemporaries sneered. The writer of the Vision of Piers Ploughman speaks of French of Norfolk, l. 2049. (Wright.) Chaucer thought but meanly of the English-French spoken in his time. It was proper, however, that the Prioress should speak some sort of French; not only as a woman of fashion, a character she is represented to affect (ll. 139, 140), but as a religious person. (Tyrwhitt.)

1. 127. At mete. These simple conditions of good breeding are to be found in most of the mediæval tracts on Curtesye and Nurture, written for the purpose of teaching manners at table. See The Babees Book, E. Eng. Text Society.

1. 132. lestë = liste, pleasure, delight.

1. 134. ferthing signifies literally a fourth part, and hence a small portion.

'Embreeve not youre vesselle ne youre napery
Over mesure and maier, but saue them clene:
Ensoyle not youre cuppe, but kepe hit clerely,
Lete no fatte ferthyng of youre lippe be sen;
For that is foule; wotte you what I mene?
Or than ye drinke, for youre owne honesté,
Youre lippis wepe [wipe], and kleny loke they be.
Blowe not in youre drinke ne in your potage,
Ne farsith not youre disshe to full of brede,
Ne bere not youre knyf towaerde your visage,
For there-in is parell and mekell drede.
Clawe not youre face ne touche not youre hede
Wyth youre bare hande, sittyng at the table,
For in nurture that is reprouable.'

(Caxton's Book of Curtesye, p. 20.)

1. 139. paynede hire, took pains, endeavoured.

ll. 139, 140. to countrefete cheere Of court, to imitate courtly behaviour.
THE PROLOGUE.

1. 1.41. to ben holden, &c., to be esteemed worthy of reverence.
1. 1.47. wastel breed. Horses and dogs were not usually fed on wastel breed or cake bread (bread made of the best flour), but on coarse lentil bread baked for that purpose. ‘The domestic baker prepared several kinds and qualities of bread, suitable to the various departments of a household; the manchet loaf of wheaten flour was for the master’s table, the fine chete for the side-tables, and the brown bread for the board’s end. The finer quality was made of flour passed through a sieve or boulting-cloth, and sometimes called boulted bread; the chete was of unboulted flour, and the household was made of a mixture of flour and rye-meal, called mystelon or maslin; the latter was the quality usually made in the houses of the middle class; the poor ate bread made of rye, lentils, and oatmeal. Fancy bread, such as paynepuff and march-pane, was prepared for company; the latter was in old times a favourite delicacy, made of flour, sugar, and almonds; originally it was used especially at Easter, and called mass-pane, or mass-bread, and sometimes payne-mayne.’ (Our English Home, pp. 79, 80.) In l. 334 we read that the Frankeleyn loved a ‘sop in wyn.’ In the Anturs of Arther at the Tarnewathelan, we read that

‘Three sops of demayn (i.e. paindemayne)
   Were brought to Sir Gawyn
   For to comfort his brain.’

And in Harl. MS. 279, fol. 10, we have the necessary instruction for the making of these sops. ‘Take mylke and boyle it, and thanne (then) tak (take) yolks (yolks) of eyroun (eggs), ytryid (separated) fro (from) the whyte, and hefe it, but let it nowt boyle, and stere (stir) it well tyl it be somwhat thikke; thanne caste therto salt and sugre, and kytte (cut) fayre paynemaynnyis in round soppys, and caste the soppys theron, and serve it forth for a potage.’ (Way, in Promptorium Parvulorum, p. 378.)

1. 1.48. But sore wepte sche if oon, &c. Read But so/re wepte/schif oon, &c.
1. 1.49. men smot. If men were the ordinary plural of man, smot ought to be smile (pl. past), but men, O. E. me, is used like the Ger. man, French on.
   yerde, stick, rod. Cp. yard-measure, and yard as a nautical term; a gird of land (about seven acres of ploughland, and pasture for two oxen, one cow, and six sheep).

1. 1.51. wympel. The wimple or gorger is stated first to have appeared in Edward the First’s reign. It was a covering for the neck, and was used by nuns and elderly ladies.

-i-pynched. ‘But though I olde and hore be, sone myne,
   And poore by my clothing and aray,
   And not so wyde a gowne have as is thynge
   So small ypynched and so gay,
   My rede in happe yit the profit may.’

(Occleve, De Reg. Princ. p. 15.)

1. 1.52. eyen greye. This seems to have been the favourite colour of ladies’
   eyes in Chaucer’s time. Cp.

‘Hyr forheed lely whyht,
Hyr bent browys blake, and hyr grey eyne,
Hyr chyry chekes, byr nose streyt and ryht,
Hyr lyppys rody.’ (Lives of Saints, Roxb. Club, p. 14.)
NOTES.

1. 156. hardly is here used for sikerly, certainly.
1. 157. fetys literally signifies 'made after the fashion of another;' and hence well-made, feat, neat, handsome. See Glossary, s. v. Feys.

vaar = war, aware; I was waar = I perceived.

1. 159. bedes. The word bede signifies, (1) a prayer; (2) a string of grains upon which the prayers were counted, or the grains themselves. See Glossary, s. v. Bede.

'Sumtyme with a portas,
Sumtyme with a payre of bedes.'

(Bayle's King John, p. 27; Camden Soc.)

In the year 1399, Eleanor of Gloucester in her last will left her mother 'a pair of paternosters of coral.' (Nicolas, Test. Vet. i. 147.) In 1412, Roger de Kyrkly had unum par de bedes et unus agnus dei. (Wills and Inventories, p. 56; Surtees Soc.)

gauded al with grene, having the gaudies green. Some were of silver gilt. The gaudies or gaudees were the larger beads in a roll for prayer. 'Gaudye of beedes, signeau de paternoster.' (Palsgrave.)

'A paire of bedes blacke as sable
She toke and hynge my necke about;
Upon the gaudees all without
Was wryte of gold, pur reposer.'

(Gower, Confessio Amantis, f. 190.)

1. 160. broch = brooch, signified, (1) a pin; (2) a breast-pin; (3) a buckle or clasp; (4) a jewel or ornament. It was an ornament common to both sexes. The 'crowned A' is supposed to represent Amor or Charity, the greatest of all the Christian graces.


'On which ther was first written a crowned A.'

1. 163. Another Nonne. It was not usual for Prioresses to have female chaplains; chapeleyne, however, is the reading of all the MSS. Did Chaucer write chamberleyne?

1. 165. a fair, i. e. a fair one.

for the maistrie is equivalent to the French phrase pour la maistrie, which in old medical books is applied to such medicines as we usually call sovereign, excellent above all others. (Tyrwhitt.) In the Promptorium Parvulorum we find 'maysstre, or soverenté, and heyare (higher) hond yn stryfe or werre (war). Dextre, pl. victoria, triumphus.' Another copy reads, 'maistri or worship (honour) or the liyer hond,' &c.

1. 166. venerye, hunting. The monks of the middle ages were extremely attached to hunting and field sports; and this was a frequent subject of complaint with the more austere ecclesiastics, and of satire with the laity. (Wright.)

1. 168. deynté, dainty, is frequently used by Chaucer in the sense of precious, valuable, rare.

1. 169. rood, or rod, the past tense of ridden, to ride.

1. 170. gynglen, jingle. Fashionable riders were in the habit of hanging small bells on the bridles and harness of their horses. Wycliffe, in his Triloge, inveighs against the clergy of his time for their 'fair hors, and joly and gay sadeies and bridles ringing by the way.' (Lewes' Wycliffe, p. 121.) At a
much later period Spenser makes mention of these 'bells' in his description of a lady's steed:

"Her wanton palfrey all was overspread
   With tinsel trappings, woven like a wave,
   Whose bridle rung with golden bells and bosses brave."

1. 172. ther as = where that.
1. 173. The reule (rule) of seynt Maure (St. Maur) and seint Beneyt (St. Benet or Benedict) were the oldest forms of monastic discipline in the Romish Church. St. Maur (Jan. 15) was a disciple of St. Benet (Dec. 4).
1. 175. Harl. MS. reads, 'This ilke monk leet forby hem pace' (leet hem forby him pace?), 'This same monk let them pass by him unobserved.' hem refers to the rules of St. Maur and St. Benet, which were too streyt (strict) for this 'lord' or superior of the house, who seems to have preferred a milder form of discipline. Forby is still used in Scotland for by or past, and occurs frequently in the North English literature of the fourteenth century in the sense of by, past, near.
1. 176. space. Lansd. MS. reads pace (steps). Tyrwhitt reads trace, path.
1. 177. a pulled hen, a moulting hen, a worthless hen, because neither laying eggs nor fit for food. Mr. Earle suggests that pulled = pullet, but surely a pullet would be good for something. Tyrwhitt says, 'I do not see much force in the epithet pulled.' It is sometimes explained as a plucked hen; but pulled is evidently for pilled, bald, or scalled (scurfy). 'Pylyd, or scallyd, depilatus glabellus.' (Prompt. Parv.) Cp. peeled in Isaiah xviii. 2, 7, (l. 6); Ezek. xxix. 18; Shakespeare, Henry VI, i. 1. 3. Becon speaks of a 'pulled hen' as one unable to fly. 'But to pray at the shrines of his canonized saints, or in places of pilgrimage, where the devil worketh miracles, I would say miracles, but namely at Rome, at Compostella, at Jerusalem, &c., this passeth all. Prayers made in those places with this confidence, that they be the sooner heard and the better accepted by the reason of the places, fly to heaven as it were a pulled hen.' (Becon's Works, p. 533; Parker Soc.)
1. 179. recheless, means careless; but, as Professor Ten Brink reminds me, 'a careless monk' is not necessarily 'a monk out of his cloister.' He proposes to read reset-les, without a resting-place or place of retreat; reset is a common word in O. E. writers for resting-place, abode. Cp. Allit. Poems (ed. Morris), A. 1067:—'Ther entrez non to take reset.' 'No one enters to take up (their) abode there.'

II. 179-181. This passage is a literal translation of one from the Decretal of Gratian: 'Sicut piscis sine aqua caret vita, ita sine monasterio monachus.' Joinville says, 'The Scriptures do say that a monk cannot live out of his cloister without falling into deadly sins, any more than a fish can live out of water without dying.'
1. 182. held, esteemed; past tense of holden, to hold. Some MSS. read wild or huld.
1. 184. what has here its earliest sense of wherefore.
   wood, mad, foolish, is frequently employed by Spenser.
1. 186. swynke, to toil, whence 'swinked hedger,' used by Milton (Comus, 293).
1. 187. by, the 3rd pers. sing. of bidden, to command.
NOTES.

ll. 187, 188. Austyn. St. Augustine made his cathedral clergy, as far as their duties permitted it, live as strictly as the monkish orders.

l. 189. a pricasour, a hard rider.

l. 192. for no cost &c., for in no ways would he abstain from these sports. Cp. 'Of my nebe gyfhe bou no coost.' (The Sowdone of Babylonie, p. 62.) See note on Knightes Tale, l. 311.

l. 193. purfiled. The O. E. purfil signifies the embroidered or furred hem of a garment, so that purfile is to work upon the edge. Purfiled has also a more extended meaning, and is applied to garments overlaid with gems or other ornaments. 'Pourfiler d'or; to purfié, tinsill, or overcast with gold thread, &c. Pourfileure, purfling, a purflying lace or work, bodkin work, tinselling.' (Cotgrave.)

l. 194. grys, a sort of costly fur, formerly very much esteemed; but what species of fur it was is not clear. Some suppose it to be that of the grey squirrel. Such a dress as is here described must have been very expensive. Occleve refers to the fashion in the following lines:—

'But this me thynkethe a grete abusioun,
To see one walke in gownes of scarlet
Twelve yerdes wide, with pendaunt sleves doune
On the grounde, and the furre therin set,
Amountyng unto twenty pound and bet.'

(De Regimine Principum, p. 16, ed. Wright.)

'Hys armes two han right ynoyhe to done,
And somwhat more, his sleves up to holde.
The taillours, I trowe, mote hereafter sone
Shape in the felde, they shalle not sprede and folde
On her bord, though they never so fayne wolde,
The clothe that shall be in a gowne wrought.' (Ib. p. 18.)

The fur of the grey rabbit was used up to a very late period. 'After him followed two pert apple-squires; the one had a murrey cloth gown on, faced down before with grey coney, and laid thick on the sleeves with lace, which he quaintly bare up, to show his white taffata hose and black silk stockings.' (1592. A Quip for an Upstart Courtier, p. 83, ed. Hindley.)


l. 200. in good poyn = Fr. emboupoint.

l. 201. steeps, O. E. steep, does not here mean sunken, but bright, burning, fiery. Mr. Cockayne has illustrated the use of this word in his Seinte Marherete: 'His twa ehnen [semde] steappre þene sterren,' his two eyes seemed brighter than stars. (p. 9.)

l. 202. stemed as a forneys of a leede, shone like the fire under a cauldron.

l. 203. bootes souple. This is part of the description of a smart abbot, by an anonymous writer of the thirteenth century: 'Ocreas habebat in cruribus quasi innata essent, sine plicâ porrectas.' Bod. MS. James, n. 6, p. 121. (Tyrwhitt.)

l. 205. for-pyned, tormented, and hence wasted away; from pine, torment, pain; pined also signifies wasted, as in the modern verb pine. The for- is intensive, as in Eng. forswear.

l. 208. Frere, friar. The four orders of mendicant friars mentioned in l. 210 were:—(1) The Dominicans, or friars-preachers, who took up their
abode in Oxford in 1221, known as the Black Friars. (2) The Franciscans, founded by St. Francis of Assisi in 1209, and known by the name of Grey Friars. They made their first appearance in England in 1224. (3) The Carmelites, or White Friars. (4) The Augustin (or Austin) Friars. The friar was popular with the mercantile classes on account of his varied attainments and experience. 'Who else so welcome at the houses of men to whom scientific skill and information, scanty as they might be, were yet of no inconsiderable service and attraction. He alone of learned and unlearned possessed some knowledge of foreign countries and their productions; he alone was acquainted with the composition and decomposition of bodies; with the art of distillation, with the construction of machinery, and with the use of the laboratory.' See Professor Brewer's Preface to Monumenta Franciscana, p. xlv.

wantown, sometimes written wantowen, literally signifies untrained, and hence wild, brisk, lively. wan is a common O.E. prefix, equivalent to our un- or dis-, as wanhope, despair; wanbeleve, unbelief; wantruste, distrust: towen or town occurs in O.E. writers for well-behaved, good. See Glossary.

merye, pleasant; cp. O.E. merrwether, pleasant weather.

1. 209. lymy tour was a begging friar to whom was assigned a certain district or limit, within which he was permitted to solicit alms. Hence in later times the verb limit signifies to beg.

'Ther walketh noon but the lymy tour hymself, In undermeles and in morwenynges; And saith his matyns and his holy thynges As he goth in his 'lymytacioun.' (Wife of Bath's Tale.)


1. 211. daliaunce and fair langage, gossip and flattery. daliaunce in O.E. signifies tittle-tattle, gossip. The verb dally signifies not only to loiter or idle, but to play, sport, from daly a die, plaything; Prov. Eng. dally-bones, sheep's trotters. See Glossary.

1. 214. post, pillar or support. See Gal. ii. 9.

1. 220. licentiat. He had a licence from the Pope to give absolution for all sins without being obliged to refer to his bishop. The curate, or parish priest, could not grant absolution in all cases, some of which were reserved for the bishop's decision.

1. 224. pitiaunce here signifies a mess of victuals. It originally signified an extraordinary allowance of victuals given to monastics, in addition to their usual commons, and was afterwards applied to the whole allowance of food for a single person, or to a small portion of anything.

1. 226. i-schrive = i-schriven, confessed, shriven.

1. 233. typet, hood, cuculla, or cowl, which seems to have been used as a pocket. 'When the Order degenerated, the friar combined with the spiritual functions the occupation of pedlar, huxter, mountebank, and quack doctor.' (Brewer.) In an old poem printed in Professor Brewer's Monumenta Franciscana, we have the following allusion to the dealings of the friars:—

'For thai have noght to lyve by, they wandren here and there, And dele with dyvers marche, right as thai pediers were. Thei dele with pynnes and knyves, ) Ther thai are haunted With gyrdles, gloves for wenches and wyves. } till.'
NOTES.

l. 236. rote is a kind of harp, not a hurdy-gurdy.
l. 237. yeedynges, songs embodying some popular tales or romances. 
utterly: Elles. and Heng. MSS. read outrely, Corp. and Lansd. witterly.
l. 239. champioun.

'The regent was there that daye a lion, 
And fought in armes like any champion.'

(Hardyng, p. 393.)
l. 241. tappestere, a female tapster. In olden times the retailers of beer; and for the most part the brewers also, appear to have been females. Cp. 'the tapper of taystocke,' and 'the tapsters potte' (Thyrseytes, ed. Roxb. Club, p. 68). The -ster or -ster as a feminine affix (though in the fourteenth century it is not always or regularly used as such) occurs in O.E. brewstere, webstere; Eng. spinster. In huckster, maltster, songster, this affix has acquired the meaning of an agent; and in youngster, gamester, punster, &c., it implies contempt.
l. 242. lazer, a leper, from Lazarus, in the parable of Dives and Lazarus; hence lazarette, a hospital for lepers, a lazar-house.
l. 246. It is not becoming, it may not advance (profit) to deal with (associate with) such poor people.
l. 248. riche, i.e. rich people.
l. 250. Courteous he was and humble in offering his services.
l. 252, 253. Between these two lines the Hengwrt. MS. inserts the following two lines, which are omitted by the Harl., Corpus, Cambridge, Petworth, Ellesmere, and Lansdowne MSS:—

'And yaf a certeyn ferme for the graunt 
Noon of his brethen cam ther in his haunt.'
l. 253. schoo. It has been proposed to read sou (a halfpenny, as we now should say), but the best MSS. do not countenance any such reading. The friars do not seem to have been above taking small articles. 'Ever be giving of somewhat, though it be but a cheese or a piece of bacon, to the holy order of St. Francis, or to any other of my [Antichrist's] friars, monks, canons, &c. Holy Church refuseth nothing, but gladly taketh whatsoever cometh.' (Becon's Acts of Christ and of Antichrist, p. 531; Parker Society.)
l. 254. In principio. 'Tyrrhitt, in his note on the line, leaves it doubtful whether these words refer to the beginning of St. John's Gospel, the beginning of Genesis, or some passage in the conclusion of the Mass. (He notes that the words are also used in l. 15169.) The following passage from Tyndale sets the question at rest: 'And where he [the priest] should cross himself, to be armed and to make himself strong to bear the cross with Christ, he crosseth himself to drive the cross from him; and blesseth himself with a cross from the cross. And if he leave it undone, he thinketh it no small sin, and that God is highly displeased with him, and if any misfortune chance, thinketh it is therefore; which is also idolatry, and not God's word... Such is the limiter's saying of 'In principio erat verbum,' from house to house.' Tyndale, pp. 61, 62, in his Answer to Sir T. More's Dialogue, 1530, edited for the Parker Society, by the Rev. H. Walter, B.D.' (Quoted by F. J. Furnivall in Temp. Pref. to the Six-Text edit. of Chaucer.)
l. 256. purchas = proceeds of his begging. What he acquired in this way was greater than his rent or income.
'To wynnen is always myn entente, 
My purchase is better than my rente.'

(Romaunt of the Rose, l. 6840.)

l. 257. *as it were right* (Elles. &c.); *and playen as* (Harl.).

l. 258. *love-dayes.* Love-days (dies amoris) were days fixed for settling differences by umpire, without having recourse to law or violence. The ecclesiastics seem generally to have had the principal share in the management of these transactions, which, throughout the Vision of Piers Ploughman, appear to be censured as the means of hindering justice and of enriching the clergy.

'Ac now is Religion a rydere 
A romere aboute 
A ledere of *love-dayes,* &c.'

(Piers Ploughman, A. xi. 268, ed. Wright.)

See Wright's Vision of Piers Ploughman, vol. ii. p. 535. Mr. Kitchens suggests that these private days of peace are analogous to the Treuga Dei, truce of God, so often proclaimed by bishops between A.D. 1000 and 1300. This truce lasted from 3 p.m. on Saturday to 6 a.m. on Monday.

l. 260. *cope,* a priest's vestment; a cloak forming a semicircle when laid flat; the semy-cope (l. 264) was a short cloak or cape.

l. 270. *a forked berd.* In the time of Edward III forked beards were the fashion among the franklins and bourgeoisie.

l. 276. *were kept,* should be guarded; so that he should not suffer from *pirates* or privateers. The old subsidy of tonnage and poundage was given to the king for the safeguard and custody of the sea.

'The see wel *kept,* it must bee for drede.'

(Hakluyt, i. 204.)

*for any thinge,* i.e. for fear of anything; *for=* for fear of. 'Lyons folde up their nailes when they are in their dennes for wearing them in the earth and neede not. Eagles draw in their tallants as they sit in their nestes for blunting them there among drosse: And I will caste Ancor in these abuses, rest my Barke in the simple roade, for grating my wits upon needellesse shelves.' (Gosson, The Schoole of Abuse, p. 54, ed. Arber.)

l. 277. *Middelburgh and Orewelle.* Middelburgh is still a well-known port of the island of Walcheren, in the Netherlands, almost immediately opposite Harwich, beside which are the estuaries of the rivers Stoure and Orewelle. The spot was formerly known as the port of Orwell or Orewelle. (Saunders.)

l. 278. He well knew how to make a profit by the exchange of his crowns in the different money-markets of Europe; *scheelde* are French crowns (écus), from their having on one side the figure of a shield.

l. 279. *his wite bisette,* employed his knowledge to the best advantage. *bisette* = used, employed. Cp. Piers Ploughman, ed. Wright, p. 95:—

'And if thow wite (know) nevere to whiche, 
Ne whom to restitue [the goods gotten wrongfully] 
Ber it to the bishope, 
And bid hym of his grace 
Bisette it hymself, 
As best is for thi soule.'
NOTES.

I. 281, 282. So steadily did he order his bargains and agreements in borrowing money.

I. 284. not = ne + wot, know not; so nost = ne + wost, (thou) knowwest not.

I. 285. Clerk, a university student, a scholar preparing for the priesthood. It also signifies a man of learning, a man in holy orders. See Audley’s Munimenta Academica for much interesting information on early Oxford life and studies.

Oxenford, Oxford, as if the ford of the oxen (A. S. Oxnaford); but the root ox (esk, ouse) is of Celtic origin, and signifies water.

I. 287. As . . . as. Some MSS. read also . . . as = as . . . as.

I. 290. His uppermost short cloak of coarse cloth.

I. 302. yaf him. An allusion to the common practice, at this period, of poor scholars in the Universities, who wandered about the country begging, to raise money to support them in their studies. In a poem in MS. Lansd. 762, the husbandman, complaining of the many burdens he supports in taxes to the court, payments to the church, and charitable contributions of different kinds, enumerates among the latter the alms to scholars:—

‘Than commeth clerys of Oxford, and make their mone,
To shele-hire they most have money.
(See God spede the Plough, p. 71, in Pierce the Ploughman’s Crede, ed. Skeat.)

scoleye, to attend school. It is used in the same sense by Lydgate.


‘That day (Domesday) sal (shall) na man be excused
Of nathyng that he wrang (wrong) here used,
That sounes in ille on any manere,
Of whilk (which) he was never delyvered here.’

(Pricke of Consscience, p. 164, l. 6079.)

Ascham evidently plays upon the word in the following passage:—‘Some siren shall sing him a song sweete in tune, but sounding in the ende to his utter destruction.’ (The Scholemaster, p. 72, ed. Mayor, 1863.)

I. 310. atte parwys, at the church-porch, or portico of St. Paul’s, where the lawyers were wont to meet for consultation. Cp. Parvisum, church-porch of St. Mary’s, Oxford, where the examinations used to be held.

I. 320. His prosecutions might not be tainted with any suspicion of collusion.

enfecte. Cp. ‘Of heresyes with which they were infecte.’ (Hardyng, p. 256.)

II. 323, 324. He was well acquainted with all the legal cases and decisions (or decrees) which had been ruled in the courts of law since the time of William the Conqueror. The Harl. MS. reads, that King [Will.] were falle (= were fallen, had befallen or occurred).

I. 326. pynche at, find fault with. Its original meaning was to act in a niggardly manner (as in the modern verb pinch), to deny oneself common necessaries; from which sprang a secondary meaning, to deny or refuse the courtesy or praise due to another, and hence to blame. Palsgrave uses the phrase, ‘I pynche courtaysye (as one that doth that is nyce of condyscions, i. e. fays le nyce).’

I. 328. medlé coote, a coat of mixed stuff or colour.

I. 329. Gird, pp., is the same as girt, girded. The past tense would be girde.
THE PROLOGUE.

seynt of silk, &c., a girdle of silk with small ornaments. The barres
were called cloue in French, and were the usual ornaments of a girdle (Lat.
clavus). They were perforated to allow the tongue of the buckle to pass
through them. Originally they were attached transversely to the wide tissue
of which the girdle was formed, but subsequently were round or square, or
fashioned like the heads of lions, and similar devices, the name of barre
being still retained though improperly. (Way, in Promptorium Parvulorum.)

1. 331. Fortescue describes a franklin to be a pater familias—magnis
diatus possessionibus. The following extract from John Russell’s Boke of
Nurture (p. 170, ed. Furnivall) gives us a good idea of a franklin’s feast:—

‘A Franklen may make a feste improorabille,
brawne with mustard is concordable,
Beef or motoun stewed seruysable,
Boyled Chykoun or capoun agreable,
Rosted goose & pygge fulle profitable,
Capoun / Bakemete, or Custude Costable,
Perfore stuffe of household is behoveable,
Mortrowes or Russelle ar delectable
Thanne veel, lambe, kyd, or cony,
Chykoun or pigeoun rosted tendurly,
Penne followynge frytowrs, & a leche lovely;
Suche seruyse in sesoun is fulle semely
Thenne appuls & peris with spices delicately
Aftur þe terme of þe yere fulle deyneteithly,
Spised cakes and wafurs worthily,
With bragot & methe, þus men may meryly

1. 334. a sop in wyn. See note to l. 147.

1. 340. St. Julian was eminent for providing his vortaries with good lodg-
ings and accommodation of all sorts. See Chambers’ Book of Days, ii. 388.
In the title of his legend, Bodl. MS. 1596, fol 4, he is called ‘St. Julian the
gode herberjour’ (St. Julian the good harbourer). It ends thus:—
‘Therfore yet to this day that over lond wende,
Thei biddeth (pray) Seint Julian anon that gode herbow (lodging) he
hem sende,
And Seint Julianes Paternoster ofte seggeth (say) also
For his fader soule and his moderes, that he hem bringe therto.’

(Tyrwhitt.)

l. 342. envyned, stored with wine. Cotgrave has preserved the French
word enviné in the same sense. (Tyrwhitt.)

l. 343. bake mete = baked meat; the old past participle of bake was baken
Baked meats = meats baked in coffins (pies).

1. 345. The verb sneued is usually explained as a metaphor from snowing;
but the O.E. sneue, like the Prov. Eng. snie or snive, signifies to abound,
swarm. Camb. MS. reads ‘It snowed in his mouth of mete and drynke.’

1. 349. mewe. The mewe was the place where the hawks were kept while
moulting; it was afterwards applied to the coop wherein fowl were fattened,
and lastly to a place of confinement or secrecy.

1. 350. stewe, fish-pond. ‘To insure a supply of fish, stew-ponds were
attached to the manors, and few monasteries were without them; the moat
around the castle was often converted into a fish-pond, and well stored with luce, carp, or tench.' (Our English Home, p. 65.)

l. 351. *Woo was his cook,* woeful or sad was his cook. We only use *woo* or *woe* as a substantive. Cp. 'Who was *woo* bute Olyvere then?' (Sowdone of Babyloyne, p. 47.)

l. 351, 352. *sauce—Poynaunt* is like the modern phrase *sauce piquant.* 'Our forefathers were great lovers of "piquant sauce." They made it of expensive condiments and rare spices. In the statute of Henry III to restrain high living, the use of sauce is prohibited unless it could be procured at a very moderate cost.' (Our English Home, p. 63.)

l. 353. *table dormant.* 'Previous to the fourteenth century a pair of common wooden trestles and a rough plank was deemed a table sufficient for the great hall. . . . Tables, with a board attached to a frame, were introduced about the time of Chaucer, and, from remaining in the hall, were regarded as indications of a ready hospitality.' (Our English Home, p. 30.)

l. 355. *sessiono.* At the Sessions of the Peace. Cp. 'At Sessions and at Sises we bare the stroke and swaye.' (Higgins's Mirrour for Magistrates, ed. 1571, p. 2.)

l. 357. *anlas oranelace.* Speght defines this word as a *falchion,* or wood-knife. It seems, however, to have been a kind of knife or dagger usually worn at the girdle.

gipser was properly a pouch or budget used in hawking, &c., but commonly used by the merchant, or with any secular attire. (Way.)

l. 358. *Heng* (or *Hing* in some MSS.), the past tense of hongen or hangen, to hang.

morne mylk = morning milk.

l. 359. *schirrev,* the *reve of a shire,* governor of a county; our modern word *sheriff.*

countour, O. Fr. comptour, a person who audited accounts or received money in charge, &c.

l. 360. *vavasour,* or *vavaser,* originally a sub-vassal or tenant of a vassal or tenant of the king's, one who held his lands in fealty. Tyrwhitt says 'it should be understood to mean the whole class of middling landholders.'

l. 361. *Haberdasshere.* Haberdashers were of two kinds: haberdashers of small wares—sellers of needles, tapes, buttons, &c.; and haberdashers of hats.

l. 362. *Webbe,* properly—but there appears to have been some confusion in the use of the suffixes -e and -stere (see Piers Ploughman, ed. Wright, p. 89), 'mi wyf was a *webbe*—a male weaver; *webster* was the female weaver.

l. 363. *lyveré,* livery. Under the term 'livery' was included whatever was dispensed (delivered) by the lord to his officials or domestics annually or at certain seasons, whether money, victuals, or garments. The term chiefly denoted external marks of distinction, such as the *roba estivalis* and *hiemalis,* given to the officers and retainers of the court, as appears by the Wardrobe Book, 28 Edw. I, p. 310, and the Household Ordinances. The practice of distributing such tokens of general adherence to the service or interests of the individual who granted them, for the maintenance of any private quarrel, was carried to an injurious extent during the reigns of Edward III and Richard II, and was forbidden by several statutes, which allowed liveries to be borne only
by menials, or the members of guilds. (See Stat. of Realm, ii. pp. 3, 74, 93, 156, 167.) The 'liverée des chaperons,' often mentioned in these documents, was a hood or tippet, which being of a colour strongly contrasted to that of the garment, was a kind of livery much in fashion, and well adapted to serve as a distinctive mark. This, in later times, assumed the form of a round cap, to which was appended the long liripiptum, which might be rolled around the head, but more commonly was worn hanging over the arm; and vestiges of it may still be traced in the dress of civic liverymen. The Stat. 7 Hen. IV expressly permits the adoption of such distinctive dress by fraternities and 'les gentz de mestere,' the trades of the cities of the realm, being ordained with good intent; and to this prevalent usage Chaucer alludes when he describes five artificers of various callings, who joined the pilgrimage, clothed all 'in oo lyveré of a solemne and a gret fraternité.' (Way.)

And they were clothed alle (Elles. &c.); Weren with us eek clothed (Harl.).

l. 365. apiked signifies cleaned, trimmed, pricked. Bullinger, in his fortieth sermon on the Apocalypse, inveighing against the Roman clergy, says, 'They be commed, and piked, and very finely apparelled.'

l. 366. i-chaped, having shapes (i.e. plates of metal at the point of the sheath or scabbard). Tradesmen and mechanics were prohibited from using knives adorned with silver, or precious stones. So that Chaucer's pilgrims were of a superior estate, as is indicated in l. 369.

l. 370. devs, dèse, or dais (Fr. deix or daix, Lat. dasium), is used to denote the raised platform which was always found at the upper end of a hall, the table or seat of distinction placed thereon, and finally the hanging drapery, called also seler, cloth of estate, and in French ceil, suspended over it.

l. 371. that he can, that he knows; as he contëhe, as he knew. See l. 390.

l. 372. schaply, adapted, fit. It sometimes signifies comely, of good shape or form.

l. 373. For they had sufficient property and income (to entitle them to undertake the office of alderman).

l. 377. And gon to vigilies al byfore. It was the manner in times past, upon festival evens, called vigils, for parishioners to meet in their churchhouses, or church-yards, and there to have a drinking-fit for the time. Here they used to end many quarrels betwixt neighbour and neighbour. Hither came the wives in comely manner, and they that were of the better sort had their mantles carried with them, as well as for show as to keep them from cold at table. (Speght.)

l. 379. for the nones = for the nonce; this expression if grammatically written would be for then once, O. E. for pan anes, for the once, i.e. for the occasion. Such phrases as at the nale, at the noke = at the ale, at the oak, contain also a remnant of the dative case of the article: for then or for pan was originally for þam. Cp. O. E. atte = atten = at þan = at þam.

l. 381. poudre-marchaunt tart is a sharp (tart) kind of flavouring powder, twice mentioned in Household Ordinances and Receipts (Soc. Antiq. 1790) at pp. 425, 434: 'Do therto poudre marchant,' and 'do thi flesh þerto, and gode herbes and poudre marchaunt, and let hit well stew.' Notes and Queries, Fourth Series, iii. 180.
1. 381. galyngale is the root of sweet cyperus. In the Boke of Nurture (Harl. MS. 4011) we read that

'Mustard is meete for brawne beef, or powdred motoun;

Verdiju to boyled capoun, veel, chiken, or bakoun;

Roost beefe and goos with garlek, vinegre, or pepur;

Gynger sawce to lambe, to kyd, pigge, or fawn; . . .

To feysand (pheasant), partriche, or cony, mustard with the sugere.'

'Tart and galingale, which Chaucer, pre-eminentest, economioniseth above all junqueteries or confectionaries whatsoever.' (Nash's Lenten Stuff, p. 36, ed. Hindley.) Harman (ed. Strother) notices three varieties: Cyperus rotundus, Galanga major, Galanga minor. See Beaumont and Fletcher's Bloody Brother, ii. 2.

1. 382. Londone ale. London ale was famous as early as the time of Henry III, and much higher priced than any other ale.

1. 384. mortrewes. There were two kinds of 'mortrewes,' 'mortrewes de chare' and 'mortrewes de fysshe.' The first was a kind of soup in which chickens, fresh pork, crumbs of bread, yolks of eggs, and saffron formed the chief ingredients; the second kind was a soup containing the roe (or milt) and liver of fish, bread, pepper, ale. The ingredients were first stamped or brayed in a mortar, whence it probably derived its name. Lord Bacon (Nat. Hist. i. 48) speaks of 'a mortress made with the brawn of capons stamped and strained'.

1. 386. normal, a cancer or gangrene. Jonson, in imitation of this passage, has described a cook with an 'old mort mal on his skin.' (Sad Shepherd, act ii. sc. 6.)

1. 388. by weste = westward. A good old expression, which was once very common as late as the 16th century. Cp.

'And made hym kyng agayne by north and south.'

(Hardyng's Chronicle, p. 69.)

1. 390. rouncie, a common hackney horse, a nag. Cp. Rozinante. 'Rocinante—significativo de lo que habia sido fué rocin, antes de lo que ahora era.' (Don Quijote, cap. 1.) 'From Rozin, a drudge horse, and ante, before.' (Jarvis's note.) 'A Runcina cost £5 10s. at Burton in 1262.' (Rogers.)

1. 391. a goyne of faldyng, a gown (robe) of coarse cloth. The term faldyng signifies a kind of frieze or rough-napped cloth, which was probably supplied from the North of Europe, and identical with the woollen wrappers of which Hermoldus speaks, 'quos nos appellamus Faldones.' (Way.)

1. 394. the hoote somer. Probably this is a reference to the summer of the year 1351, which was long remembered as the hot and dry summer. (Wright.) There was another such summer in 1370.

ll. 396-398. Very many a draught of wine had he drawn (stolen away or carried off from Bordeaux, cask and all) while the chapman (merchant or supercargo to whom the wine belonged) was asleep; for he paid no regard to any conscientious scruples.

1. 399. heigher hand, upper hand.

1. 400. cryke, creek, harbour, port.

1. 411. With us ther was (Elles. &c.); Ther was also (Harl.).

1. 415. wonderly wel (Harl.); a ful greet deel (Elles. &c.).
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ll. 415, 416. *kepte,* watched. The *houres* are the astrological hours. He carefully watched for a favourable star in the ascendant. A great portion of the medical science of the middle ages depended upon astrological and other superstitious observances. (Wright.) Cp. Nonne Prestes Tale, l. 135.

ll. 416. *magik *naturel. Chaucer alludes to the same practices in the House of Fame, ll. 169–180:—

‘Ther saugh I pleyen jugelours

And clerkes eke, which konne wel
Alle this *magike *naturel,
That craftely doon her ententes
To maken in *certeyn *ascendentes,
Ymages, lo!’ throug which magike,
To make a man ben hool or syke.’

l. 420. These are the *four* humours, hot, cold, dry, moist. Milton, Par.

Lost, ii. 878.

l. 424. *his boote,* his remedy.

l. 426. *dragges.* Lansd. MS. reads *drugges;* Elles. has *drogges*; but *dragges* is correct, for the Promptorium Parvulorum has *dragge,* *dragetum*; and Cotgrave defines *dragée* the French form of the word *dragge* as a kind of digestive powder prescribed unto weak stomachs after meat, and hence any jonkets, comfits, or sweetmeats served in the last course for stomach closers. Old English writers employ occasionally *dragy* in the sense of a small comfit, and *dragoir,* *dragenall,* a vessel for *dragges.

ll. 429–434. The authors mentioned here wrote the chief medical textbooks of the middle ages. Rufus was a Greek physician of Ephesus, of the age of Trajan; Haly, Serapion, and Avicen were Arabian physicians and astronomers of the eleventh century; Rhasis was a Spanish Arab of the tenth century; and Averroes was a Moorish scholar who flourished in Morocco in the twelfth century. Johannes Damascenus was also an Arabian physician, but of a much earlier date (probably of the ninth century); Constantius Afer, a native of Carthage, and afterwards a monk of Monte Cassino, was one of the founders of the school of Salerno—he lived at the end of the eleventh century; Bernardius Gordonius, professor of medicine at Montpellier, appears to have been Chaucer’s contemporary; John Gatesden was a distinguished physician of Oxford in the earlier half of the fourteenth century; Gilbertyn is supposed by Warton to be the celebrated Gilbertus Anglicus. The names of Hippocrates and Galen were, in the middle ages, always (or nearly always) written *Ypocras* and *Galienus.* (Wright.)

l. 439. In cloth of a blood-red colour and of a blueish-grey.

‘And where ben my gowynes of *scarlet,*
*Sangweyn,* *murrey,* and *blevves* sadde and light,
*Grenes* also, and the *faire* vyolet,
Hors and harneys, fresche and lusty in sight?’

(Occleve, De Reg. Princip. p. 26.)

l. 440. *taffata* (or *taffety*), a sort of thin silk.

*sendal* (or *sendal*), a kind of rich thin silk used for lining, very highly esteemed. Palsgrave however has ‘*cendell,* thynne lynnen, *sendal.*’ See Piers Ploughman, B. vi. 11.
1. 441. _esy of dispence_, moderate in his expenditure.
2. 442. _wan in pestilence_, acquired during the pestilence. This is an allusion to the great pestilence of the years 1348, 1349. See Introd. to Piers Plowman (Clarendon Press Series), p. xliii.

1. 443. _For _because, seeing that.
1. 445. _of byside &c., _from (a place) near Bath.
1. 446. _But she was somewhat deaf, and that was her misfortune._

1. 447. _cloth-makyng._ The West of England, and especially the neighbourhood of Bath, from which the ‘good wif’ came, was celebrated, till a comparatively recent period, as the district of cloth-making. Ypres and Ghent were the great clothing marts on the Continent. (Wright.) ‘Edward the third brought clothing first into this Island, transporting some families of artificers from Gaunt hither.’ (Burton’s Anat. of Mel. p. 51.)

1. 450. _to the offryng._ We have here an allusion to the offering on Relic-Sunday, when the congregation went up to the altar in succession to kiss the relics. ‘But the relics we must kiss and offer unto, especially on Relic-Sunday.’ (Book of Homilies.)

1. 453. _kieverchef (coverchef, or kerchere, kerché)._ The kerchief, or covering for the head, was, until the fourteenth century, almost an indispensable portion of female attire.

‘Upon hir hed a _kerché_ of Valence.’

(‘Lydgate’s Minor Poems, p. 47.’)

_ful fyne of grounde_, of a very fine texture. See Pierce the Ploughman’s Crede, I. 230, which means ‘it was of fine enough texture to take dye in grain.’

1. 454. _ten pounde._ ‘Ornaments of golden net-work were worn at this time at the side of the face, thickest just beside the eyes, and which were, in reality, part of the caul.’ See Pierce the Ploughman’s Crede, note to I. 84, ed. Skeat. Cp. the following amusing description of the head-dress of Elizabethan dames from ‘The Anatomy of Abuses,’ 1585: ‘They have also other ornamentes besides these to furnish forthe their ingenious heads, whiche they call (as I remember) cawles, made netwise, to the ende as I think, that the clothe of golde, clothe of silver, or els tinsell, (for that is the worst wherewith their heads are covered and attired withall underneath their caules), may the better appeare, and shew itselfe in the bravest maner; so that a man that seeth them (their heads glister and shine in such sorte) would thinke them to have golden heads... Then have they _petticoates_ (see Pro. II. 455, 472.) of the beste clothe that can be made. And sometimes they are not of clothe neither, for that is thought too base, but of scarlet, grograine, taffatie, silke and such like, fringed about the skirtes, with silke fringe, of chaungeable colour. But whiche is moreayne, of whatsoever their petticoates be, ye must they have kirtles (for so they call them) either of silke, velvett, grograine, taffatie, satten or scarlet, bordered with gards, lace, fringes, and I cannot tell what besides... Their nether-stocks, in like maner, are either of silke, iearnsey, worsted, crewell, or, at least, of as fine yeare, thread or cloth as is possible to be hadde; yea, they are not ashamed to weare _hoase_ all _kinde of chaungeable colours_, as green, red, white, russet, tawny and elswhat.’ (pp. 63, 70, 72.)

1. 457. _moyste_, soft—not ‘as hard as old boots.’

1. 460. _chirche dore._ The priest married the couple at the church-porch,
and immediately afterwards proceeded to the altar to celebrate mass, at which
the newly-married persons communicated.

l. 461. Withouten = besides.

l. 465. Bolyne. An image of the virgin was preserved here. See Heylin’s

l. 466. In Galice (Galicia), at St. James of Compostella, a famous resort
of pilgrims in the fourteenth and fifteenth centuries. As the legend goes, the
body of St. James the Apostle was supposed to have been carried in a ship
without a rudder to Galicia, and preserved at Compostella. See Piers
Ploughman, A. iv. 109, 110, and note to B. Proli. 47.

Colyne. At Cologne, where the bones of the Three Kings or Wise Men
of the East, Gaspar, Melchior, and Baltazar, are said to be preserved. See
Coryat’s Crudities.

l. 468. Gat-toothed = gap-toothed, having teeth wide apart or
separated from one another. Speght reads cat-tothed. Gat-toothed has also
been explained as goat-toothed, lascivious. ‘Famine—the gap-toothed elf.’
Golding’s Ovid, b. 8. Holland uses it for tut-mouthed = having the lower jaw
projecting beyond the upper. See Trench’s ‘On some Deficiencies in our

l. 472. foot-mantel. Tyrwhitt supposes this to be a sort of riding-petticoat,
such as is now used by market-women.

l. 475. remedyes. An allusion to the title and subject of Ovid’s book, De
Remedio Amoris.

l. 476. For she koude of that art the olde daunce (Elles.).
the olde daunce, the old game, or customs. Cotgrave has the French
phrase, ‘Elle sçait assies de la vieil/e danse.’ Cp. Launcelot of the Laik,
l. 132, and Chaucer (Aldine), vol. iv. p. 198, l. 4.

l. 478. Persoun of a town, the parson or parish priest. Chaucer in his
description of the parson, contrasts the piety and industry of the secular
clergy with the wickedness and laziness of the religious orders or monks.

l. 486. He did not excommunicate those who failed to pay the tithes that
were due to him.

l. 489. offrynge, the voluntary contributions of his parishioners.
substaunce, income derived from his benefice.

l. 492. lafte not, left not, ceased not.

l. 502. lewed, unlearned, ignorant. Lewed or lewd originally signified the
people, laity, as opposed to the clergy; the modern sense of the word is not
common in Old English.

ll. 503–504. St. John Chrysostom also saith, ‘It is a great shame for
priests, when laymen be found faithfuller and more righteous than they.’
(Becon’s Invective against Swearing, p. 336.)

l. 507. to hyre. The parson did not leave his parish duties to be performed
by a strange curate, that he might have leisure to seek a chantry in St. Paul’s.
See Piers Ploughman, B-text, Proli. l. 82: and cp. the following:—

‘Fulle many men knowe I that yane and gape
After some fatte and riche benefice;
Chirche ne prebende unnethe hem may escape,
But they as blive it hent up and trice.

* * * *
Adayes now, my sone, as men may see,
O (one) chirche to o man may nat suffise,
But algate he mote have pluralitee,
Elles he kan not lyve in no wise.
Ententyfly he kepeth his servise
In court, ther his labour shall not moule,
But to his cure loketh he fulle foule.
Though that his chunncelle roof be alle to-torne,
And on hye awtere reyne or snewe,
He rekkethe not, the cost may be forborne
Cristes hous to reparinge or make newe;
And thoughe ther be fulle many a vicious hewe
Undir his cure, he takethe of it no kepe:
He rekkethe never how rusty ben his shepe.'

(Occleve, De Reg. Principi. pp. 51, 52.)

1. 510. chaunterie, chantry, an endowment for the payment of a priest to
sing mass agreeably to the appointment of the founder.
1. 517. daungerous, not affable, difficult to approach.
1. 519. fairnesse, i.e. by leading a fair or good life. The MS. has clennesse,
that is, a life of purity.
1. 525. waytede after, looked for. See line 571. Cp. Knightes Tale,
line 364.
1. 526. spiced conscience. Spiced here seems to signify, says Tyrwhitt,
nice, scrupulous. It occurs in the Mad Lover, act iii. (Beaumont and
Fletcher). When Cleanthe offers a purse, the priestess says,—

"Fy! no corruption . . . .
Cle. Take it, it is yours;
Be not so spiced; it is good gold;
And goodness is no gall to the conscience.'

'Under pretence of spiced holinesse.' (Tract dated 1594, ap. Todd's Illustra-
tions of Gower, p. 380.)

1. 534. though him gamede or smerte, though it was pleasant or unpleasant
to him.
1. 541. mere. People of quality would not ride upon a mare.
1. 548. the ram. This was the usual prize at wrestling-matches.
1. 549. a thikke knarre, a thickly knotted (fellow), i.e. a muscular fellow.
1. 550. of harre, off its hinges.
1. 559. forneys. 'Why,' asks Mr. Earle, 'should Chaucer so readily fall
on the simile of a furnace? What, in the uses of the time, made it come so
ready to hand?' The weald of Kent was then, like our 'black country' now,
a great smelting district, its wood answering to our coal; and Chaucer was
Knight of the Shire, or M.P. for Kent. (Temporary Preface to the Six-Text
edition of Chaucer's Canterbury Tales, p. 99.)

1. 560. golyardeys, one who gains his living by following rich men's tables,
and telling tales and making sport for the guests. Tyrwhitt says, 'This jovial
sect seems to have been called from Golias, the real or assumed name of a
man of wit, towards the end of the twelfth century, who wrote the Apoca-
lypse Golias, and other pieces in burlesque Latin rhymes, some of which
have been falsely attributed to Walter Map. In several authors of the
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thirteenth century, quoted by Du Cange, the goliardi are classed with the joculatorum et buffones.' But Mr. Skeat thinks that Golias is the sole invention of Walter Map, the probable author of the 'Golias' poems. See Piers Plowman, ed. Skeat, p. 98 (Clarendon Press Series).

1. 563. a thombe of gold. 'An explanation of this proverb is given on the authority of Mr. Constable, the Royal Academician, by Mr. Yarrell in his History of British Fishes, who says, when speaking of the Bullhead or Miller's Thumb, "The head of the fish is smooth, broad, and rounded, and is said to resemble exactly the form of the thumb of a miller, as produced by a peculiar and constant action of the muscles in the exercise of a particular and most important part of his occupation. It is well known that all the science and tact of a miller is directed so to regulate the machinery of his mill that the meal produced shall be of the most valuable description that the operation of grinding will permit, when performed under the most advantageous circumstances. His profit or his loss, even his fortune or his ruin, depend upon the exact adjustment of all the various parts of the machinery in operation. The miller's ear is constantly directed to the note made by the running-stone in its circular course over the bed-stone, the exact parallelism of their two surfaces, indicated by a particular sound, being a matter of the first consequence; and his hand is as constantly placed under the meal-spout, to ascertain by actual contact the character and qualities of the meal produced. The thumb, by a particular movement, spreads the sample over the fingers; the thumb is the gauge of the value of the produce, and hence have arisen the sayings of worth a miller's thumb, and an honest miller hath a golden thumb, in reference to the amount of the profit that is the reward of his skill. By this incessant action of the miller's thumb, a peculiarity in its form is produced, which is said to resemble exactly the shape of the head of the fish, constantly found in the mill stream, and has obtained for it the name of the Miller's Thumb, which occurs in the comedy of Wit at several Weapons by Beaumont and Fletcher, act v. sc. 1; and also in Merrett's Pínax. Although the improved machinery of the present time has diminished the necessity for the miller's skill in the mechanical department, the thumb is still constantly resorted to as the best test for the quality of flour." After all, is not the old proverb satirical, inferring that all millers who have not golden thumbs are rogues—argal, as Shakspeare says, that all millers are rogues? ' See Notes and Queries, Fourth Series, iii. May 1, 1869, p. 407. Cp.

'When millers toll not with a golden thumbe.'

(Gascoigne's Steel Glass, l. 1080.)

1. 567. Maunciple or manciple, an officer who had the care of purchasing provisions for a college, an inn of court, &c.


'And (he) bereth awy my whete,
And taketh me but a taillé
For ten quarters of otes.'

1. 572. ay biforn, ever before (others).

1. 584. al a, a whole. Cp. 'al a summer's day' (Milton).

1. 586. here aller cappe, the caps of them all. Here aller = eorum
omnium. 'To sette' a man's cappe is to overreach him, to cheat him, and also to befool him.

1. 587. Reeve. See Mr. Thorold Rogers' capital sketch of Robert Oldman, the Cuxham bailiff, a serf of the manor (as reeves always were), in his Agriculture and Prices in England, i. 506-510.

1. 609. astored (Elles. &c.), istored (Harl.).
1. 612. and yet a cote and hood (Heng.); a cote and eek an hood (Harl.).
1. 617. pers. Some MSS. read blew. See note on l. 441.
1. 621. Truked, clothed in the long habit or frock of the friars.
1. 624. cherubynes face. H. Stephens, Apol. Herod. i. c. 30, quotes the same thought from a French epigram—'Nos grands docteurs au cherubin visage.' 'His face was red as any cherubyn' (Thynne, Debate between Pride and Low-lines).

1. 625. sawcefllem or sawsfleam, having a red pimpled face. 'Tyrwhitt has a note upon the word, which proves that sawcefllem was a special kind of malady. He quotes from an old French physic-book, and from the Thousand Notable Things: "Oignement magistrel pur sawsfleme et pur chescune manere de roigne. ... A sawsflame or red pimpled face is helped with this medicine following." In his Glossary, however, he gives a quotation from "MS. Bodl. 2463," which seems to settle the etymology of the word—"Unguentum contra salsum flegma, scabiem, &c. See Galen in Hippoc. De Aliment. Comment. iii. p. 277: δ ἀχην ... γίνεται ἀπὸ φλέγματος ἀλμυροῦ καὶ τῆς ξανθῆς χόλης. And again: ὁ ἄλφος ... ὑπὸ τοῦ φλέγματος, οὐκ ἀλμυρόν." See also Halliwell under "Sawseflemed." In John Russell's Boke of Nurture, l. 776 (Manners and Meals in olden Time), we have "a flewische countenance" given as the sign of the phlegmatic temperament, and a note refers us to Promptorium Parvulorum, where we find flew and flewme = flegma. (In some MSS. of Chaucer we get sawceflewm and sauseflewm.) The four humours of the blood, and the four consequent temperament, are constantly referred to in various ways by early writers—by Chaucer as much as by any. In the Ayenbite of Inwyt, p. 157, we are told how the Devil tempts men through the four complexions—"bene fleumatiske mid glotonye and be sleaulepe." As to imposthumes, &c. arising from disorders of the four humours, I find an apposite fragment in the Retrospective Review (New Series, ii. p. 411, August, 1854): "It is to wit atte begynnyg that all empostimes withoutforthe that be hoven and swollen ethi thei ben litill or grett. If thi be grett thei ben sprungen of iij humers synnynge. Wherfor empostime off blode and yer off engendred is callyd flegmon; empostume sprungen off flewme is callyd baas, that is to say law, empostume; of rede coleryk is called hersipula. Empostume sprungen off malancoli is called sclyros." (John Addis, M.A., in Notes and Queries, Fourth Series, iv. July 17, 1869.)

1. 643. Can clepen Watte, i.e. can call Walter (Wat) by his name; just as parrots are taught to say 'Poll.'

1. 646. Questio quid juris. This kind of question occurs frequently in Ralph de Hengham. After having stated a case, he adds, quid juris, and then proceeds to give an answer to it.

II. 654-657. He would teach his friend to stand in no awe of the arch-deacon's curse (excommunication), except he set store upon his money; for
in his purse he should be punished (i.e. by paying a good round sum he could release himself from the archdeacon's curse).

1. 662. *war him of*, i.e. make him aware of, *warn him of.*

(significavit, i.e. of a writ de excommunicato capiendo, which usually began, 'Significavit nobis venerabilis frater,' &c.

1. 663. *In daunger*, in his jurisdiction, within the reach or control of his office. For *gise* (Elles. &c.) Harl. alone has *assise.*

1. 665. *and was at here reed,* and was the adviser of them all.

ll. 666, 667. *garland.* The garland here spoken of was perhaps made of ivy-leaves. Every tavern had an ivy-bush hanging in front as its sign; hence the phrase, 'Good wine needs no bush,' &c. See Becon's works, 'The Acts of Christ,' p. 524.

1. 667. *ale-stake,* a sign-post in front of an ale-house. For a picture of an ale-stake in the garland see Hotten's Book of Signboards.

1. 670. Of *Roncevalle.* I can hardly think that Chaucer meant to bring his Pardoner from Roncevaux, in Navarre, and yet I cannot find any place of that name in England. An hospital, Beatae Marie de Roncevalle, in Charing, London, is mentioned in the Monast. tom. ii. p. 443; and there was a Runcaval Hall in Oxford. (Stevens, vol. ii. p. 262.) So that it was perhaps the name of some fraternity. (Tyrwhitt.)

1. 672. *Come hider, love, to me.* This, I suppose, was the beginning, or the burthen of some known song. (Tyrwhitt.)

1. 673. *bar . . . a stif burdown,* sang the bass. Cp. Fr. *bourdon,* the name of a deep organ stop.

1. 682. *the newe get,* the new fashion, which is described in ll. 680–683.

'Also there is another newe gette,
A foule waste of clothe and excessyfe,
There goth no lesse in a mannes typette
Than of brode clothe a yerd, by my lyfe.' (Occleve.)

1. 685. *vernicle,* a diminutive of *Veronike* (Veronica), a copy in miniature of the picture of Christ, which is supposed to have been miraculously imprinted upon a handkerchief preserved in the church of St. Peter at Rome. It was usual for persons returning from pilgrimages to bring with them certain tokens of the several places which they had visited; and therefore the Pardoner, who is just arrived from Rome, is represented with a *vernicle sowed on his cappe.* (Tyrwhitt.) See Piers Plowman (ed. Skeat), A. p. 67:—

'A bolle and a bagge he bar by his syde;
An hundred of ampullcs on his hat seten,
Signes of Synay, and shelle of Galice,
And many a crouche on his cloke and Keyes of Rome,
And the *vernicle* before, for men sholde knowe
And se bi hise signes, whom he sought hadde.'

1. 687. *Bret-ful of pardoun,* brim-full (top-full, full to the top) of indulgences.

1. 701. Heywood in the following lines has borrowed, with some alterations, the preamble to Chaucer's Pardoner's Tale (see 'A Dialogue of Wit and Folly,' ed. Fairholt, pp. liii–lvi):—

'The pardoner. God and saynte Leonarde sende ye all his grace
As many as ben assembled in this place.
Good devout people that here do assemble,
I pray God that ye may all well resemble;
The ymage, after whiche you are wrought
And that ye save that Chryst in you bought.

Devout chrysten people, ye shall all wytte
That I am comen hyther ye to vssytte,
Wherfore let us pray thus or I begynne,
Our sauyoure preserue ye all from synne!

That I am comen hyther ye to vssytte,
Wherfore let us pray thus or I begynne,
Our sauyoure preserue ye all from synne!

That I am comen hyther ye to vssytte,
Wherfore let us pray thus or I begynne,
Our sauyoure preserue ye all from synne!

That I am comen hyther ye to vssytte,
Wherfore let us pray thus or I begynne,
Our sauyoure preserue ye all from synne!

That I am comen hyther ye to vssytte,
Wherfore let us pray thus or I begynne,
Our sauyoure preserue ye all from synne!

That I am comen hyther ye to vssytte,
Wherfore let us pray thus or I begynne,
Our sauyoure preserue ye all from synne!

That I am comen hyther ye to vssytte,
Wherfore let us pray thus or I begynne,
Our sauyoure preserue ye all from synne!

That I am comen hyther ye to vssytte,
THE PROLOGUE.

So that he offer pens, or els grotes.
And another holy relyke eke here se ye may;
The blessed arme of swete Saynt Sondaye!
And who so euer is blessyd with this ryght hande,
Can not spede amyssse by se nor by lande;
And if he offereth eke with good deuocyon,
He shall not fayle to come to hygle promocyon.

And another holy relyke here may ye see,
The great too of the Holy Trynyte.
And who so euer ones doth it in his mouthe take,
He shall neuer be dysseasyd with the tothe ake!
Canker nor pockys shall there none brede!
This that I shewe ye is matter indede!
And here is of our Lady, a relyke full good,
Her bongrace which she ware with her French hode*.
Whan she wente oute, al wayes for sonne bornyng.

* The French hood was the close coif, fashionable among ladies at this period; the bongrace was a frontlet attached to the hood, and standing up round the forehead; as may be particularly seen in the portraits of Queen Anne Bullen. (See History of Costume in England, p. 243, and Glossary, p. 441.)
NOTES.

1. 727. pleynly speke (Elles. &c.); speke al pleyn (Harl.).
1. 734. Al speke he, if (although) he speak. See al have I, l. 744.
ll. 741, 742. This saying of Plato is taken from Boethius, De Consolatio, lib. iii. See Boeth., ed. Morris, p. 106, ll. 16, 17.
1. 764. I saugh nought (Elles. &c.); I ne saugh (Harl.).
1. 770. May the blessed martyr reward you!
1. 772. talen = to tell tales.
1. 785. to make it wys, to make it a matter of wisdom or deliberation; made it straunge = made it a matter of difficulty.
1. 810. and oure othes swore, and we our oaths swore.
1. 817. In heygh and lowe. Lat. In, or de alto et basso, Fr. de haut en bas, were expressions of entire submission on one side, and sovereignty on the other. (Tyrwhitt.)
1. 822. day. It is the morning of the 18th of April.
1. 831. telle first a telle (Harl.); telle the firste (Elles. &c.).
1. 838. draweth cut, draw lots. Froissart calls it tirer à longue paille, to draw the long straw.
1. 847. as was resoun, as was reasonable or right.
THE KNIGHTES TALE.

1. 3. governour. It should be observed that Chaucer continually accents words in the Norman-French manner, on the last syllable. Thus we have here governour; again in the next line, conquerour; in l. 7, chivalrie; in l. 11, contre; in l. 18, manère, &c. &c. The most remarkable examples are when the words end in -oun or -ing (ll. 25, 26, 35, 36).

l. 6. contre is here accented on the first syllable; in l. 11, on the last. This is a good example of the unsettled state of the accents of such words in Chaucer's time, which afforded him an opportunity of licence, which he freely uses.

l. 7. chivalrie, knightly exploits. In l. 20, chivalrye=knight; Eng. chivalry. So also in l. 124.

l. 8. regne of Femenye. The kingdom (Lat. regnum) of the Amazons. Femenye is from Lat. fæmina, a woman.

l. 9. Citbea, Scythia.

l. 10. Ipolita, Shakespeare's Hippolyta, in Mids. Night's Dream.

l. 27. as now, at present, at this time. Cf. the O.E. adverbs as-switbe, as-sone, immediately.

l. 31. I wol not lette eek non of al this route, I desire not to hinder eke (also) none of all this company. Elles. reads letten eek noon of this route. Wol=desire; cf. 'I will have mercy,' &c.

l. 43. creature is a word of three syllables.

l. 45. nolde, would not: ne wolde was no doubt pronounced nolde, would not; so ne ba'b, hath not, was pronounced nab.

stenten, stop. 'She stinted, and cried aye.' (Romeo and Juliet i. 3 48.)

l. 50. that thus, i.e. ye that thus.

l. 53. clothed thus (Elles.); clad thus al (Harl.).

l. 54. alle is to be pronounced al-lè, but Tyrwhitt reads than, then, after alle.

l. 55. a dedly chere, a deathly countenance.

l. 60. we beseken, we beseech, ask for. For such double forms as beseken and besuchen, cf. mod. Eng. dik and ditech, kirk and chirch, sack and satchel, stick and stitch. In the Early Eng. period the harder forms with k were very frequently employed by Northern writers, who preferred them to the softer Southern forms (introduced by the Norman-French) with cb. Cp. O. E. brig and rigg with bridge and ridge.

l. 68. This line means 'that ensureth no estate to be good.'

l. 70. Clemence, clemency.

l. 74. Capaneus, one of the seven heroes who besieged Thebes: struck dead by lightning as he was scaling the walls of the city, because he had defied Zeus.

l. 83. for despyt, out of vexation.

*1. 84. To do the deede bodyes vileinye, to treat the dead bodies shamefully.

l. 90. withoute more respite, without longer delay.
NOTES.

l. 91. they fillen gruf, they fell flat with the face to the ground. In O.E. we find the phrase to fall grovelinges, or to fall growling.

l. 96. Him thoughte, it seemed to him; cf. methinks, it seems to me. In O.E. the verbs like, list, seem, rue (pity), are used impersonally, and take the dative case of the pronoun. Cf. the modern expression 'if you please' = if it be pleasing to you.

l. 97. maat, dejected. 'Ententysfly not feynt, wery ne mate.' (Hardyng, p. 129.)

l. 102. ferforthly, i.e. far-forth-like, to such an extent, as far as.

l. 107. abood, delay, awaiting, abiding.

l. 108. His baner he desplayeth, i.e. he summoneth his troops to assemble for military service.

l. 110. No nerre, no nearer.

l. 119. feeldes, field, is an heraldic term for the ground upon which the various charges, as they are called, are emblazoned. The whole of this description is taken from the Thebais, lib. xii.

l. 130. In pleyn bataille, in open or fair fight.

l. 135. obsequies (Elles., &c.); exequies (Harl.): accented on the second syllable.

l. 146. as him leste, as it pleased him.

l. 147. tas, heap, collection. Some MSS. read cas (caas), which may = downfall, ruin, Lat. casus.

l. 148. herneys. 'And arma be not taken onely for the instruments of al maner of crafts, but also for harneys and weapon; also standards and banners, and sometimes battels.' (Bossewell's Armorie, p. 1, ed. 1597.) Cp. l. 755.

l. 152. Thurgh-girt, pierced through. This line occurs again in Troilus, iv. 599: 'Thorwgh-gyrt with many wyde and blody wounde.'

l. 153. liggyng by and by, lying separately. In later English, by and by signifies presently, immediately, as 'the end is not by and by.'

l. 154. in oon armes, in one (kind of) arms or armour, showing that they belonged to the same house.

l. 157. Nat fully quyke, not wholly alive.

l. 158. by here coote-armures, by their coat-armour, by the devices on the armour covering the breast.

by here gere, by their gear, i.e. equipments.

l. 160. they. Tyrwhitt reads tho, those.

l. 165. Tathenes, to Athens.

l. 166. he nolde no raunson, he would accept of no ransom.

l. 171. Term of his lyf, the remainder of his life. Cp. 'The end and term of natural philosophy.' (See Bacon's Advancement of Learning, Bk. ii. p. 129, ed. Aldis Wright.)

l. 180. strof hire hewe, strove her hue, i.e. her complexion contested the superiority with the rose's colour.

l. 181. I not, I know not; not = ne wot. For fayrer Elles. has fyner.

l. 189. May. 'Against Maie, every parishe, town, and village, assembled themselves together, bothe men, women, and children, olde and yonge, even all indifferently, and either going all together or devising themselves into companies, they goe, some to the woodes and groves, some to the hills and mountaines, some to one place, some to another, when they spend all the
night in pastimes; in the morning they return, bringing with them birche, bowes and branches of trees, to deck their assemblies withalle.' (Stubbs, Anatomy of Abuses, p. 94.) Cp. Midsummer Night's Dream, i. 1. 167:—

'To do observance to a moru of May.'

See also l. 642.

l. 191. Hire ye+we heer was brouded, her yellow hair was braided.

l. 193. the sonne upriste, the sun's uprising; the -e in sonne represents the old genitive inflexion.

l. 194. as hire liste, as it pleased her.

l. 195. party, partly; Fr. en partie.

l. 196. soli gerland, a subtle garland; subtle has here the exact force of the Lat. subtilis, finely woven.

l. 202. evene joynant, closely joining, or adjoining.

l. 203. Ther as this Emelye hadde hire pleyynge, i.e. where she was amusing herself.

l. 216. by aventure or cas, by adventure or hap.

l. 218. sparre, a square wooden bolt; the bars, which were of iron, were as thick as they must have been if wooden. See l. 132.

l. 220. bleynte, the past tense of blench, or blenke (to blink), to start, draw back suddenly.

l. 229. Som wikk e aspect. 'Cp. "wykked planetes, as Saturne or Mars," Astrolabe, ii. 4. 21; notes in Wright's edition, ll. 2453, 2457; and Piers the Plowman. B. vi. 317. Add to these the description of Saturn, "Significat in quartanis, lepra, scabie, in mania, carcer, submersione, &c. Est infortuna." Johannis Hispalensis, Isagoge in Astrologiam, cap. xv. See Knightes Tale, ll. 470, 1576, 1611.' (Skeat's Astrolabe, xlviii.)

l. 233. the schort and pleyyn, the brief and manifest statement of the case.

l. 243. whether, to be pronounced wher. Some MSS. read where, a very common form for whether. This line is also in Troilus, i. 425.

l. 247. Yow (used reflexively), yourself.

l. 248. wrecche, wretched, is a word of two syllables, like wikke, wicked, where the d is a later and unnecessary addition.

l. 250. schape=schapen, shaped, determined. 'Shapes our ends.' (Shakesppear, Hamlet, v. 2. 10.)

l. 262. And except I have her pity and her favour.

l. 263. atte leste wyte, at the least. Cf. leatwise=at the leastwise; at leastwise. (Bacon's Advancement of Learning, ed. Wright, p. 147, l. 23.) See English Bible (Preface of 'The Translators to the Reader').

l. 264. I am not but (no better than) dead, there is no more to say. Chaucer uses ne—but much in the same way as the Fr. ne—que. Cp. North English, 'I'm nobbut clemmed' = I am almost dead of hunger.

l. 268. by my fey, by my faith, in good faith.

l. 269. me lust ful evele pleye, it pleaseth me very badly to play.

l. 271. It nere=it were not, it would not be.

l. 275. That never, even though it cost us a miserable death, a death by torture. So in Troilus, i. 674: 'That certein, for to dyen in the peyne.'

l. 276. Till that death shall part us two. Cp. the ingenious alteration in the Marriage Service, where the phrase 'till death us depart' was altered into 'do part' in 1661.
NOTES.

1. 278. cas, case. It properly means event, hap. See l. 216.
   *my leve brother, my dear brother.
1. 283. out of doute, without doubt, doubtless.
1. 289. counsel, advice. See l. 303.
1. 293. I dar wel sayn, I dare maintain.
1. 295. Thou schalt be. Chaucer occasionally uses shall in the sense of owe, so that the true sense of I shall is I owe (Lat. debeo); it expresses a strong obligation. So here it is not so much the sign of a future tense as a separate verb, and the sense is 'Thou art sure to be false sooner than I am.'
1. 297. par amour, with love, in the way of love. To love par amour is an old phrase for to love excessively.
1. 300. affection of holynesse, a sacred affection, or aspiration after.
1. 304. I pose, I put the case, I will suppose.
1. 305. Knowest thou not well the old writer's saying? The olde clerke is Boethius, from whose book, De Consolatione, Chaucer has borrowed largely in many places. The passage alluded to is in lib. iii. met. 12:—
   'Quis legem det amantibus?
   Major lex amor est sibi.'
1. 309. and such decré, and (all) such ordinances.
1. 310. in ech degree, in every rank of life.
1. 314. And eek it is, &c., and moreover it is not likely that ever in all thy life thou wilt stand in her favour.
1. 328. everych of us, each of us, every one of us.
1. 331. to theeffect, to the result, or end.
1. 342. in helle. An allusion to Theseus accompanying Perithous in his expedition to carry off Proserpina, daughter of Aidoneus, king of the Molossians, when both were taken prisoner, and Perithous torn in pieces by the dog Cerberus.
1. 354. o stound, one moment, any short interval of time.
   'The storme sese within a stownde.'
   (Ywaine and Gawin, l. 384.)

Most MSS. read or stounde.
1. 360. his nekke lith to wedde, his neck is in jeopardy.
1. 364. To slen himself he wayteth pryvely, he watches for an opportunity to slay himself unperceived.
1. 367. Now is me schape, now am I destined; literally, now is it shapen (or appointed) for me.
1. 379. paradys must be pronounced as a word of two syllables (parays), and is often found written so in old English writers. Some MSS. omit in.
1. 389. It was supposed that all things were made of the four elements mentioned l. 388. 'Does not our life consist of the four elements?' (Shakespeare, Twelfth Night, ii. 3. 10.)
1. 399. And another man would fain (get) out of his prison.
1. 401. matteere, in the matter of thinking to excel God's providence.
1. 402. We wi / ten nat / what thing / we pray / en heere, We never know what thing it is that we pray for here below. See Romans viii. 26.
1. 403. dronke is as a mous. The phrase seems to have given way to 'drunk as a rat.' 'Thus satte they swilling and carousyng, one to another, till they were both as dronke as rattes.' (Anatomie of Abuses.)
"I am a Flemynge, what for all that,
Although I wyll be drounken otherwhyles as a rat.'

(Andrew Boorde, ed. Furnivall, p. 147.)

1. 404. This is from Boethius, De Consolatione, lib. iii. pr. 2: But I returne again to the studies of men, of which men the corage always reherseth and seeketh the soveraine good, al be it so that it be with a dyrked memory; but he not by whiche pathe, right as a drounken man note nought by whiche pathe he may returne home to his house.' (Chaucer's Translation of Boethius.)

1. 421. pure fettres, the very fetters. So in the Duchesse, v. 583, the pure deth.

The Greeks used καθάρος in the same sense. (Tyrwhitt.)

1. 425. at thi large, at large.
1. 444. White like box-wood, or ashen-gray; cf. l. 506.
1. 450. to letten of his wille, to refrain from his will (or lusts).
1. 486. upon his heed. Froissart has sur sa teste, sur la teste, and sur peine de la teste.

1. 489. this questioun. An implied allusion to the mediaeval courts of love, in which questions of this kind were seriously discussed. (Wright.)

1. 508. making his moone, making his complaint or moan.

ll. 514–517. And in his manner for all the world he conducted himself not like one suffering from the lover's melancholy of Eros, but rather (his disease was) like mania engendered of 'humour melancholy.'

1. 518. in his selle fantastyk. Tyrwhitt reads Beforne his hed in his celle fantastike. Elles. has Byborn bis owene celle fantasitik. The division of the brain into cells, according to the different sensitive faculties, is very ancient, and is found depicted in mediaeval manuscripts. The fantastic cell (fantasia) was in front of the head. (Wright.)

1. 532. Argus, Argus of the hundred eyes, whom Mercury charmed to sleep before slaying him.

1. 547. bar him lowe, conducted himself as one of low estate.

1. 586. sleighly, prudently, wisely. The O.E. sleigh, slya, = wise, knowing; and slight = wisdom, knowledge. (For change of meaning compare cunning, originally knowledge; craft, originally power; art, &c.)

'Ne swa sleigh payntur never nan was,
Thogh his sleighth mught alle other pas,
That couthe ymagyn of þair [devils'] gryslynes.'

(Hampole's Prick of Consc., l. 2308, 2309.)

1. 605. The third night is followed by the fourth day; so Palamon and Arcite meet on the 4th of May (l. 715), which was a Friday (l. 676), and the first hour of which (l. 635) was dedicated to Venus (l. 678) and to lovers' vows (l. 643). (Skeat.)

1. 613. claré. The French term claré seems simply to have denoted a clear transparent wine, but in its most usual sense a compound drink of wine with honey and spices, so delicious as to be comparable to the nectar of the gods. In Sloan MS. l. 2594. f. 173. the following directions are found for making claré:— Take a galoun of honi, and skome (skin) it wel, and loke whanne it is isoden (boiled) that ther be a galoun; thanne take vii galouns of red wyn, than take a pounde of poudre canel (cinnamon), and a half a pounde of poudre gyngier, and a quarter of a pounde of poudre pepper,
and medle (mix) alle these thynges togeder and (with) the wyn; and do hym in a clene barelle, and stoppe it fast, and rolle it wel ofte sithes, as men don verjous iii dayes.' (Way.)

1. 619. needes-cost, for needes coste, by the force of necessity. It seems to be equivalent to O. E. needes-wyse, of necessity. Alre-coste (Icelandic allskostar, in all respects) signifies in every wise. It occurs in Old English Homilies (ed. Morris), p. 21: 'We ne mazen alre-coste halden Crist(es) bibe' — We are not able in every wise to keep Christ's behests.

1. 650. Were it = if it were only.

1. 651. So in Troilus, ii. 920:

'Ful lowde songe ayein the moone shene.'

1. 654. I hope (Harl.); In hope (Elles., Heng., Camb.).

1. 664. 'Veld haueh hege, and wude haueh heare,' i.e. 'Field hath eyes, and wood hath ears.'

'Campus habet lumen, et habet nemus auris acumen.'

This old proverb, with Latin version, occurs in MS. Trin. Coll. Cam. O. 2. 45, and is quoted by Mr. T. Wright in his Essays on England in the Middle Ages, vol. i. p. 168.

1. 666. at unset stevene, at a meeting not previously fixed upon, an unexpected meeting or appointment.

1. 673. bere queyte geeres, their strange behaviours.

1. 674. Now in the top (i.e. elevated, in high spirits), now down in the briars (i.e. depressed, in low spirits).

'Alas! where is this worldes stabinesse?

Here up, bere doune; here honour, here repreef;
Now hale, now sike; now boun'ë, nowmyscheef.'

(Oclevle, De Reg. Princip. p. 2.)

1. 675 bolet in a welle. Cp. Shakespeare's Richard II. iv. 1. 184. 'Like so many buckets in a well; as one riseth another falleth, one's empty, another's full.' (Burton's Anat. of Mel. p. 33.)

1. 681. A writer in Notes and Queries quotes the following Devonshire proverb: 'Fridays in the week are never aleek.'

1. 708. Compare Legend of Goode Women:—

'Sens first that day that schaie was my sberte,
Or by the fatal suster had my dome.'

1. 735. I drede not, I have no fear, I doubt not.

1. 735, 736. outhere . . . or = either . . . or.

1. 764. to borwe. This expression has the same force as to wedde, in pledge. See l. 360.

1. 768, 1249. his thankes, willingly, with his good-will. Cp. O. E. myn unthankes = ingratis. 'He faught with them in batayle their unthankes.'

(Hardyng's Chronicle, p. 112.)

1. 780. honer (Harl.); hunters (Elles. &c.).

1. 807. hath seyn byforn, hath seen before, hath foreseen.

1. 818. ther daweth him no day, no day.dawns upon him.

1. 820. honte is here written for hunte, hunter.

1. 848. Hoo, an exclamation made by heralds, to stop the fight. It was also used to enjoin silence. See ll. 1675, 1798.

1. 878. it am I. This is the regular construction in early English. In
modern English the pronoun *it* is regarded as the direct nominative, and *I* as forming part of the predicate.

1. 881. Therefore I ask my death and my doom.

1. 880. *Mars the reede.* Boccaccio uses the same epithet in the opening of his Teseide: ‘O rubicone Marte.’ *Reede* refers to the colour of the planet.

1. 903. This line occurs again, Squire’s Tale, ii. 133.

1. 922. *can no divisoun, knows no distinction.

1. 923. *after oon=after one mode,* according to the same rule.

1. 925. *even lighte,* cheerful looks.

1. 941. ‘Amare et Sapere vix Deo conceditur.’ (Pub. Sent. 15.) Cp. Adv. of Learning, ii. proem. § 15. ‘It is impossible to love and to be wise.’ (Bacon’s Essays, ed. Singer, x. p. 34.)

not (Harl.); omitted by Elles., which has *Who may been a fole but-if he love.*

1. 949. *jolitee,* joyfulness—said of course ironically.

1. 950. *Can . . . thank,* acknowledges an obligation, owes thanks.

1. 979. *loth or leef,* displeasing or pleasing.

1. 983. *pypen in an ivy leef* is an expression like ‘blow the buck’s-horn,’ to console oneself with any useless or frivolous employment; it occurs again in Troilus, v. 1434. Cp. the expression ‘to go and whistle.’ Lydgate uses similar expressions:—

But let his brother blowe in an horn,
Where that him list, or pipe in a reede.’

(Destruction of Thebes, part ii.)

1. 992. *fer ne neer,* farther nor nearer, neither more nor less. ‘After some little trouble, I have arrived at the conclusion that Chaucer has given us sufficient data for ascertaining both the days of the month and of the week of many of the principal events of the “Knightes Tale.” The following scheme will explain many things hitherto unnoticed.

‘On Friday, May 4, before 1 A.M., Palamon breaks out of prison. For (l. 605) it was during the “third night of May, but (l. 609) a little after midnight.” That it was Friday is evident also, from observing that Palamon hides himself at day’s approach, whilst Arcite rises “for to doon his observance to May, remembryng of the poynct of his desire.” To do this best, he would go into the fields at sunrise (l. 633), during the hour dedicated to Venus, i.e. during the hour after sunrise on a Friday. If however this seem for a moment doubtful, all doubt is removed by the following lines:—

“Right as the Friday, sothly for to telle,
Now it schyneth, now it Reyneth faste,
Right so gan gery *Venus* overcaste
The hertes of hire folke, right as *hir day*
Is gerful, right so chaungeth hire array.
Selde is the *Fryday* al the wyke alike.”

‘All this is very little to the point unless we suppose Friday to be the day. Or, if the reader have still any doubt about this, let him observe the curious accumulation of evidence which is to follow.

‘Palamon and Arcite meet, and a duel is arranged for an early hour on the *day following.* That is, they meet on Saturday, May 5. But, as Saturday is presided over by the inauspicious planet Saturn, it is no wonder that
they are both unfortunate enough to have their duel interrupted by Theseus, and to find themselves threatened with death. Still, at the intercession of the queen and Emily, a day of assembly for a tournament is fixed for “this day fyfty wekes” (l. 992). Now we must understand “fyfty wekes” to be a poetical expression for a year. This is not mere supposition, however, but a certainty; because the appointed day was in the month of May, whereas fifty weeks and no more would land us in April. Then “this day fyfty wekes” means “this day year,” viz. on May 5.

‘Now, in the year following (supposed not a leap-year), the 5th of May would be Sunday. But this we are expressly told in l. 1330. It must be noted, however, that this is not the day of the tournament, but of the muster for it, as may be gleaned from ll. 992–995 and 1238. The tenth hour “inequal” of Sunday night, or the second hour before sunrise of Monday, is dedicated to Venus, as explained by Tyrwhitt (l. 1359); and therefore Palamon then goes to the temple of Venus. The third hour after this, the first after sunrise on Monday, is dedicated to Luna or Diana, and during this Emily goes to Diana’s temple. The third hour after this again, the fourth after sunrise, is dedicated to Mars, and therefore Arcite then goes to the temple of Mars. But the rest of the day is spent merely in jousting and preparations—

“All the Monday jousten they and daunce.” (l. 1628.)

The tournament therefore takes place on Tuesday, May 7, on the day of the week presided over by Mars, as was very fitting; and this perhaps helps to explain Saturn’s exclamation in l. 1811, “Mars hath his will.”

‘Thus far all the principal days, with their events, are exactly accounted for. In what follows I merely throw out a suggestion for what it is worth.

‘It is clear that Chaucer would have been assisted in arranging all these matters thus exactly, if he had chosen to calculate them according to the year then current. Now the years (not bissextile) in which May 5 is on a Sunday, during the last half of the fourteenth century, are these: 1359, 1370, 1381, 1387, 1398. Of these five, it is at least curious that the date 1387 exactly coincides with this sentence in Sir H. Nicolas’s Life of Chaucer:—“From internal evidence it appears that the ‘Canterbury Pilgrimage’ was written after the year 1386.” (Walter W. Skeat, in Notes and Queries, Fourth Series, ii. 2, 3; Sept. 12, 1868.)

l. 1008. That one of you shall be either slain or taken prisoner, i.e. one of you must be fairly conquered.

l. 1031. The various parts of this round theatre are subsequently described. On the North was the turret of Diana with oratory; on the East the gate of Venus with altar above; on the West the temple of Mars, with Northern door, very narrow (l. 1126), through which the light shone in (l. 1129).

l. 1032. Ful of degrees, full of steps (placed one above another, as in an amphitheatre). ‘But now they have gone a nearer way to the wood, for with

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1 ‘It has been objected, that this makes the tournament to take place, not on the anniversary of the duel, but two days later. I cannot help it. It is Chaucer’s doing, not mine. Let the reader judge. See l. 1237.'
wooden galleries in the church that they have, and *stairy degrees of seats* in them, they make as much room to sit and hear, as a new west end would have done.' Nash's Red Herring, p. 21. See Shakespeare, Julius Caesar, ii. 1, and also 2 Kings xx. 9. Cp. 'While she stey up from gre to gre.' (Lives of Saints, Roxb. Club, p. 59.)

1. 1045. *And on the westward [side] in memorie.* (Elles. &c.)
1. 1061. *on the wal,* viz. over the gate and wall, i.e. over a sort of barbacan.

1. 1071. *guldes, a gold or turnsol.* 'Golde herbe. Solsequium, quia sequitur solem, elitropium, calendula.' The corn-marigold in the North is called *goulans, guilde,* or *goles,* and in the South, *golds.* Gower says that Leucothea was changed

> Into a flour was named golde,
> Which stont governed of the sonne.' (Conf. Am.)

1. 1078. *Citharon = Cithaeron,* sacred to Venus.
1. 1082. In the Romaunt of the Rose, *Idleness is the porter* of the garden in which the rose (Beauty) is kept.
1. 1083. *of yore agon,* of years gone by.
1. 1121. *a swymbel in a swough,* a moaning (or sighing) in a general com-
> motion (caused by the wind). Elles. has rumbel for swymbel.

1. 1124. *Marz armypotente.*
> O thou rede Marz armypotente,
> That in the trende baye hase made thy throne;
> That God arte of bataile and regent,
> And rulest all that alone;
> To whom I profre precious present,
> To the makande my moone
> With herte, body and alle myn entente,

> In worshippe of thy reverence
> On thyn owen Tewesdaye.'

(Sowdome of Babyloyne, p. 35.)

1. 1127. *vese* is glossed *impetus* in the Ellesinere MS. Mr. Skeat once suggested that it is the *bise* or North wind (the North belongs to Mars in

l. 1129); but now thinks the above gloss to be right. See the Glossary.

1. 1128. *rese* = to shake, quake. 'pe eorde gon to rusien,' 'the earth
gan to shake.' (La3amon, l. 15946.) To *resye,* to shake, occurs in Ayenbite of Inwyte, pp. 23, 116.

1. 1129. 'I suppose the northern light is the aurora borealis, but this phenomenon is so rarely mentioned by mediaeval writers, that it may be questioned whether Chaucer meant anything more than the faint and cold illumination received by reflection through the door of an apartment fronting the north.' (Marsh.)

1. 1132. *dores were* (Harl.); *dores was* (Elles.).
1. 1146. *chirkyng* is properly the cry of birds. The Lansd. MS. has
> schrikeinge (shrieking). See House of Fame, iii. 853.

1. 1149. This line contains an allusion to the death of Sisera, Judges iv.
1. 1159. *hoppesteres.* Speght explains this word by pilots (*gubernaculum tenentes*; Tyrwhitt, female dancers (Ital. *ballatrice*). Others explain it
hopposteres = opposteres = opposing, hostile, so that schippes hopposteres = bella-trices carinae (Statius).

l. 1162. for al, notwithstanding. Cp. Piers the Plowman, B. xix. 274.
l. 1163. infortune of Marie. Tyrwhitt thinks that Chaucer might intend to be satirical in these lines; but the introduction of such apparently undignified incidents arose from the confusion already mentioned of the god of war with the planet to which his name was given, and the influence of which was supposed to produce all the disasters here mentioned. The following extract from the Compost of Ptolemeus gives some of the supposed effects of Mars:—‘Under Mars is borne theves and robbers that kepe hye wayes, and do hurte to true men, and nyght walkers, and quarell pykers, bостers, mockers, and skoffers, and these men of Mars causeth warre and murther, and batayle, they wyll be gladly smythes or workers of yron, lyght fyngred, and lyers, gret swerers of outes in vengeable wyse, and a great summyler and crafty. He is red and angry, with blacke heer, and lytell iyen; he shall be a great walker, and a maker of swordes and knyves, and a sheder of mannes blode, and a fornycatour, and a speker of rybawdry . . . and good to be a barbourre and a blode letter, and to drawe teth, and is peryllous of his handes.’ The following extract is from an old astronomical book of the sixteenth century:—‘Mars denoteth men with red faces and the skinne redde, the face round, the eyes yellow, horrible to behold, furious men, cruel, desperate, proude, seditious, souldiers, captaines, smythes, colliers, bakers, alcumistes, armourers, furnishers, butchers, chirurgions, barbers, sargiants, and hangmen, according as they shal be well or evill disposed.’ (Wright.) Chaucer has ‘cruel Mars’ in The Man of Lawes Tale, 301; and cp. note to l. 229.

l. 1179. sterres (Harl.) Elles. &c. have certres (sertres).
l. 1187. The names of two figures in geomancy, representing two constellations in heaven.’ ‘Puella signifieth Mars retrograde, and Rubeus Mars direct.’ (Spedgh.)
l. 1188. Calystopé = Callisto, a daughter of Lycaon, King of Arcadia, and companion of Diana. See Ovid’s Fasti, ii. 153.
ll. 1201, 1203. ‘Cp. Ovid’s Fasti, ii. 153-192; especially 189, 190.

“Signa propinqua micant. Prior est, quam dicimus Arcton,
Arctophylax formam terga sequentis habet.”
The nymph Callisto was changed into Arctos or the Great Bear. This was sometimes confused with the other Arctos or Lesser Bear, in which was situate the lodestar or Polestar. Chaucer has followed this error. Callisto’s son, Arcas, was changed into Arctophylax or Boötes: here again Chaucer says a sterre, when he means a whole constellation; as, perhaps, he does in other passages.” (Skeat’s Astrolabe, pp. xviii, xlix.)
ll. 1204, 1206. Dane = Daphne, a girl beloved by Apollo, and changed into a laurel. See Ovid’s Metamorph. i. 450.
l. 1207. Athion = Actaeon. See Ovid’s Metamorph. iii. 138.
l. 1212. Atthalaunte = Atalanta. See Ovid’s Metamorph. x. 560.
l. 1216. not drawe to memory = not drawn to memory, not call to mind.
l. 1228. thou mayst best, art best able to help, thou hast most power.
l. 1257. benedicite is pronounced nearly as a trisyllable. It is so sometimes, though five syllables in l. 927. Cp. benste in Towneley Myst. p. 85.
1. 1267. This line seems to mean that there is nothing new under the sun.

1. 1276. *kemp* heres, shaggy, rough hairs. Tyrwhitt and subsequent editors have taken for granted that *kemp* = *kempt*, combed; but *kemp* is rather the reverse of this, and instead of smoothly combed, means bent, curled, and hence rough, shaggy. In an Early English poem it is said of Nebuchadnezzar that

"Holgh[e (hollow) were his *yghen* an under (under) campe hores."

(Early Eng. Alliterative Poems, p. 88, l. 1695.)

*Campe hores* = shaggy hairs (about the eyebrows), and corresponds exactly in form and meaning to *kempe heres.*

1. 1284. *for-old,* very old.

1. 1286. *for-blak* is generally explained as *for blackness;* it means very black.

1. 1294. *Colers of,* having collars of. Some MSS. read *colerd with. Colerd* is not an improbable form: cp. "as they (the Jews) were tied up with girdles . . . so were they *collared* about the neck." (Fuller's Pisgah Sight of Palestine, p. 524, ed. 1869.)

toretz, probably rings that will turn round, because they pass through an eye which is a little larger than the thickness of the ring. (Skeat.)

1. 1302. *cloth of Tars,* a kind of silk, said to be the same as in other places is called *Tartarine* (*tartarium),* but the exact derivation of which appears to be somewhat uncertain. (Wright.) Cp. Piers the Plowman, B. xv. 224.

1. 1329. *alle and some,* 'all and singular,' 'one and all.'

1. 1359. *And in hire hour.* I cannot better illustrate Chaucer's astrology than by a quotation from the old Kalendrier de Bergiers, edit. 1500, Sign. K. ii. b.: "*Qui veult savoir comme bergiers secent quel planete regne chastocene heure du jour et de la nuit, doit savoir la planete du jour qui veult s'enquerir; et la premiere heure temporelle du soleil levant ce jour est pour celluy planete, la seconde heure est pour la planete ensuivant, et la tierce pour l'autre,*" &c., in the following order: viz. Saturn, Jupiter, Mars, Sol, Venus, Mercury, Luna. To apply this doctrine to the present case, the first hour of the Sunday, reckoning from sunrise, belonged to the sun, the planet of the day; the second to Venus, the third to Mercury, &c.; and continuing this method of allotment, we shall find that the twenty-second hour also belonged to the Sun, and the twenty-third to Venus; so that the hour of Venus really was, as Chaucer says, two hours before the sunrise of the following day. Accordingly, we are told in l. 1413, that the third hour after Palamon set out for the temple of Venus, the Sun rose, and Emily began to go to the temple of Diane. It is not said that this was the hour of Diane, or the Moon, but it really was; for, as we have just seen, the twenty-third hour of Sunday belonging to Venus, the twenty-fourth must be given to Mercury, and the first hour of Monday falls in course to the Moon, the presiding planet of that day. After this Arcite is described as walking to the temple of Mars. l. 1509, in *the nexte houre of Mars,* that is, the fourth hour of the day. It is necessary to take these words together, for *the nexte houre,* singly, would signify the *second* hour of the day; but that, according to the rule of rotation mentioned above, belonged to Saturn, as the *third* did to Jupiter. The *fourth* was *the nexte houre of Mars* that occurred after
the hour last named. (Tyrwhitt.) In fact, just as Emily is three hours later than Palamon, so Arcite is three hours later than Emily. (Skeat.)

1. 1366. Adoun, Adonis.
1. 1380. I care not of arms (success in arms) to boast.
1. 1381. Ne I ne aske, &c., are to be pronounced as ni naske, &c. So in l. 1772 of this tale, Ne in must be pronounced as nin.
1. 1394. when I ryde or go, whether I ride or walk.
1. 1395. fyres beete, to kindle or light fires. Beete also signifies to mend or make up the fire; see l. 1434.
1. 1413. The thridde hour inequal. In the astrological system, the day, from sunrise to sunset, and the night, from sunset to sunrise, being each divided into twelve hours, it is plain that the hours of the day and night were never equal except just at the equinoxes. The hours attributed to the planets were of this unequal sort. See Kalendrier de Berg. loc. cit., and our author’s treatise on the Astrolabe. (Tyrwhitt.)
1. 1428. a game, a pleasure.
1. 1436. In Stace of Thebes, in the Thebaid of Statius.
1. 1445. aboughte, atoned for. Cp. the phrase ‘to buy dearly.’
1. 1455. thre formes. Diana is called Diva Triformis;—in heaven, Luna; on earth, Diana and Lucina, and in hell, Proserpina.
1. 1507. the nexte waye, the nearest way.
1. 1510. walked is, has walked.
1. 1537. byes creature, creature alive, living creature.
1. 1547. do, bring it about, cause it to come to pass.
1. 1579. As joyful as the bird is of the bright sun. So in Piers Pl., B. x. 153.
1. 1591. Men may outrun old age, but not outwit (surpass its counsel). Cp. ‘Men may the wise at-renne, and nought at-rede.’ (Troilus, iv. 1427.)
   ‘For of him (the old man) þu migt leren
   Listes and fele þewes,
   þe baldure þu migt ben:
   Ne for-lere þu his redes,
   For þe elder mon me mai of-riden
   Betere þenne of-reden.’

   ‘For of him thou mayest learn
   Arts and many good habits,
   The bolder thou mayest be.
   Despise not thou his counsels,
   For one may out-ride the old man
   Better than out-wit.’

(The Proverbs of Alfred, ed. Morris, in an Old Eng. Miscellany, p. 136.)

1. 1593. agayn his kynde. According to the Compost of Ptolemeus, Saturn was influential in producing strife: ‘And the children of the sayd Saturne shall be great jangeleres and chyders . . . and they will never for-gyve tyll they be revenge of theyr quarel!’

1. 1596. My cours. The course of the planet Saturn. This refers to the orbit of Saturn, supposed to be the largest of all. So it was till Uranus and Neptune were discovered. (Skeat.)
1. 1597. more power. The Compost of Ptolemeus says of Saturn, ‘He
is myghty of hymself. . . . It is more than xxx yere or he may ronne his
course. . . . Whan he doth reygne, there is moche debate.'

l. 1611. 'Er sflu?e 3er ben folfult, such ffamy? schal aryse,
porw fflo?e and foul weder, ffruites schul fayle,
And so seip Saturne, and sent vs to warne.'

(Specimens of Early English, 2nd ed. vol. ii. p. 202.)

l. 1688. Nor short sword having a biting (sharp) point to stab with.

l. 1744. In go the spears full fir?nly into the rest;—i.e. the spears were
couched ready for the attack.

'Thai layden here spere in areste,
Togeder thai ronnen as fire of thondere,
That both here launces to-braste;
That they setene it was grete wonder,
So harde it was that thay gan threste;
Tho drawen thai outh there swordes kene,
And smyten togeder by one assente.'

(The Sowdone of Babylouyne, p. 43.)

See Glossary, s. v. Arest.

ll. 1756-7. be . . . he = one . . . another. See Historical Outlines of English
Accidence. p. 282.

l. 1757. feet. Some MSS. read foot, but Tyrwhitt proposed to read foo,
foe, enemy. See l. 1692.

l. 1756. wrought . . . woo, done harm.

l. 1768. Galgopheye. This word is variously written Colaphey, Galgaphey,
Gala?ey. There was a town called Galapha in Mauritania Tingitana, upon
the river Malva (Cellar. Geog. Ant. vii. p. 935), which perhaps may have
given name to the vale here meant. (Tyrwhitt.) But perhaps Chaucer was
thinking of the Vale of Gargaphie:

'Vallis erat piceis, et acutâ densa cupressa,
Nomine Gargaphie, succinctae sacra Dianae.'

(Commentaries, p. 155, 156.)

l. 1788. swerdes leng'be. Cp.

'And then he bar me sone bi strenkith
Out of my sadel my spere lenkith.'

(Ywaine and Gawin, II. 421, 2.)

l. 1817. Which a, what a, how great a.

l. 1825. al his cheere may mean 'altogether his, in countenance;' as she
was really so in his heart; or 'all his countenance was as joyful as it was in
his heart.' Harl. MS. alone inserts sche before was.

l. 1826. fyr. Elles, reads furye.

l. 1838. Then was he cut out of his armour.

l. 1840. in memorye, conscious.

l. 1853. As a remedy for (to) other wounds, &c.

ll. 1854, 1855. charmes . . . save. It may be observed that the salves,
charms, and pharmacies of herbs were the principal remedies of the physician
in the age of Chaucer. Save (salvia, the herb sage) was considered one of the
most universally efficiently mediaeval remedies (Wright); whence the proverb
of the school of Salerno, 'Cur moriatur homo, dum salvia crescit in horto ?'

l. 1864. nis not but = is only.
NOTES.

1. 1867. O persone, one person.
1. 1878. dayes thre. Wright says the period of three days was the usual duration of a feast among our early forefathers. As far back as the seventh century, when Wilfred consecrated his church at Ripon, he held 'magnum convivium trium dierum et noctium reges cum omni populo laetificantes,' (Eddius, Vit. S. Wiil. c. 17.)
1. 1903. This al and som, one and all said this—that Arcite must die. Some editors explain the phrase as this (is) the al and som, i.e. this is the short and long of it.
1. 1942. overcome. Tyrwhitt reads overcome, overtaken, the p.p. of overnimen.
1. 1957. ther Mars, &c., O that Mars would, &c.; may Mars, &c.
1. 1964. such sorwe, so great sorrow.
1. 2006. Funeral he myghte al accomplise (Elles.); Funeral he mighte hem al complise (Corp., Pet.).
1. 2027. And surpassing others in weeping came Emily.
1. 2070. Amadrydes is a corruption of Hamadryades.
1. 2085. men made the fyr (Harl.); maad was the fire (Corp. Pet.).
1. 2095. heih (Harl.); lond (Elles.); bowe (Corp.).
1. 2104. in no disjoync, with no disadvantage.
1. 2133–2135. that faire cheyne of love. This sentiment is taken from Boethius, lib. ii. met. 8: 'Pat pe world with stable feith / varieth acordable chaungynges // Pat the contraryos qualite of elementz holden amonge hem self aliaince perdurable / Pat phebus the sonne with his goldene chariet / bryngeth forth the rosene day / Pat the mone hath commaundement over the nyhtes // whiche nyhtes hesperus the eue sterre hat[h] browt // Pat the se gredy to flowen constreyneh with a certaine ende his floodes / so Pat it is nat l[e]ueful to strechche his brode ternies or bowndes vpnon the erthes // Pat is to seyn to couere alle the erthe // Al this a-cordaunce of things is bownden with looue / Pat gouerneth erthe and see and [he] hath also commaundementz to the heuenes and yif this loue slakede the brydelis / alle things Pat now louen hem togederes / wolden maken a batayle contynuely and stryuen to fordoon the fasoun of this worlde / the which they now leden in acordable feith by fayre moeynges // this loue hault to gideres peoples / ioygned with an hooly bond / and kyntteth sacrement of maryaggs of chaste loueses // And love enditeth lawes to trewe felawes // O weleful weere mankynde / yif thilke loue Pat gouerneth heuene gouerned[e] yowre corages.' (Chaucer's Boethius, ed. Morris.)
1. 2136. What follows is taken from Boethius, lib. iv. pr. 6: 'Pe engendrynge of alle pinges quod she and alle pe progressiouns of muuable nature. and alle Pat mocuep in any manere tak[ed] hys causes. hys ordre. and hys formes. of pe stablenesse of pe deuyne boust [and thilke deuyne thowht] Pat is yset and put in pe toure. Pat is to seyne in pe heyst of pe simplicit of god. stablisib many manere gyses to pinges Pat ben to don.' (Chaucer's Boethius, ed. Morris.)
1. 2147. Chaucer again is indebted to Boethius, lib. iii. pr. 1o, for what follows: 'For al ping Pat is ecleped inperfit. is proued inperfit by pe amenusynge of perfeccioun. or of ping Pat is perfit. and her of comeb it. Pat in every ping general. yif Pat. Pat men seen any ping Pat is inperfit.
certys in bilke general her mot ben somme ping hat is perfit. For yff so be hat perfectioun is don away. men may nat pinke nor seye fro whennes bilke ping is hat is cleped imperfit. For he nature of pinges ne taken nat her bygynnyng of pinges amenused and imperfit. but it procede of pinges hat ben al hool. and absolut. and descendeh so doune into outerest pinges and into bingus empty and wiboute fryvt. but as I haue shewed a litel her byforne. hat yif her be a blysfulnesse hat be frele and vein and imperfit. her may no man doute. hat her nys som blisfulnesse hat is sad stedfast and perfit.'

l. 2158. sen at eye, see at a glance.


‘Durum! sed leuius fit patientia
Quidquid corrigere est nefas.’

l. 2210. Cp. ‘The time renneth toward right fast,
Joy cometh after whan the sorrow is past.’

(Hawes’ Pastime of Pleasure, ed. Wright, p. 148.)

l. 2231. aughte to passe right, should surpass mere equity or justice.

THE NONNE PRESTES TALE.

l. 1. stope. Lansd. MS. reads stoupe, as if it signified bent, stooped. It is, however, the past participle of the verb steppe, to step, advance. Stope in age = advanced in years. Roger Ascham has almost the same phrase: ‘And [Varro] beyng depe stept in age, by negligence some wordes do scrape and fall from him in those bookes as be not worth the taking up,’ &c. (The Schoolmaster, ed. Mayor, p. 189.)

l. 8. by housbondrye, by economy.

l. 12. Ful sooty was hire bour, and eek hire halle. The widow’s house consisted of only two apartments, designated by the terms bower and hall. Whilst the widow and her ‘daughters two’ slept in the bower, chanticleer and his seven wives roosted on a perch in the hall, and the swine enconced themselves on the floor. The smoke of the fire had to find its way through the crevices of the roof. (See Our English Home, pp. 139, 140.) Cp.

‘At his beds feete feeden his stalled teme,
His swine beneath. his pullen ore the beame.’

(Hall’s Satires, v. i. p. 56, ed. 1599.)

l. 15. No deynte (Elles. &c.); Noon deynteth (Harl.)

l. 19. hertes suffisance, a satisfied or contented mind , literally heart’s satisfaction. Cp. our phrase ‘to your heart’s content.’

l. 22. wyn . . . whit nor reed. The white wine was sometimes called ‘the wine of Osey’ (Alsace); the red wine of Gasconv, sometimes called ‘Mountrose,’ was deemed a liquor for a lord. (See Our English Home, p. 83.) See Piers Pl. prol. l. 228.

l. 25. Seynd bacoun, singed or broiled bacon.

an ey or twee, an egg or two.

l. 26. deye. The data is mentioned in Domesday among assistants in
husbandry; and the term is again found in 2nd Stat. 25 Edward III (A.D. 1351). In Stat. 37 Edward III (A.D. 1363), the deye is mentioned among others of a certain rank, not having goods or chattels of 40s. value. The deye was mostly a female, whose duty was to make butter and cheese, attend to the calves and poultry, and other odds and ends of the farm. The dairy (in some parts of England, as in Shropshire, called a dey-house) was the department assigned to her.

l. 31. orgon. This is put for orgons or organs. It is plain, from goon in the next line, that Chaucer meant to use this word as a plural from the Lat. organa. Organ was used until lately only in the plural, like bellows, gallows, &c. 'Which is either sung or said on the organs played.' (Becon's Acts of Christ, p. 534.) It was sometimes called a pair of organs.

ll. 35, 36. The cock knew each ascension of the equinoctial, and crew at each; that is, crew every hour, as 15° of the equinoctial make an hour. Chaucer adds [l. 34] that he knew the hour better than the abbey-clock. This tells us, clearly, that we are to reckon clock-hours, and not the unequal hours of the artificial day. Hence the prime, mentioned in l. 376, was at a clock-hour, at 6, 7, 8, or 9, suppose. 'The day meant is certainly May 3, because the sun had passed the 21st degree of Taurus (see fig. 1 of Astrolabe) ... The date May 3 is playfully denoted by saying that March was complete, and also (since March began) thirty-two days more had passed. The words 'since March began' are parenthetical; and we are, in fact, told that the whole of March, the whole of April, and two days of May were done with. March was then considered the first month in the year, though the year began with the 25th, not with the 1st; and Chaucer alludes to the idea that the Creation itself took place in March. The day, then, was May 3, with the sun past 21 degrees of Taurus. The hour must be had from the sun's altitude, rightly said (l. 378) to be Forty degrees and oon. I use a globe, and find that the sun would attain the altitude 41° nearly at 9 o'clock. It follows that prime in this passage signifies the end of the first quarter of the day, reckoning from 6 a.m. to 6 p.m.' (Skeat's Astrolabe, p. lxi.)

l. 37. Fifteen degrees of the equinoctial = an exact hour. See note to l. 374.

l. 38. knew (Harl.) ; crew (Elles.).

l. 40. and bataylld. Lansd. MS. reads embateled, indented like a battlement.

l. 41. as the geet, like the jet. Beads used for the repetition of prayers were frequently formed of jet.

l. 50. damoysele Partelote. Cp. our 'Dame Partlet.'

'I'll be as faithful to thee
As Chaunticleer to Madame Partelot.'

(The Ancient Drama, iii. p. 158.)

l. 54. in hold, in possession. Cp. 'He hath my heart in holde' (Webster's George a Greene, ed. Dyce, p. 256.)

l. 55. loken in every liith, locked in every limb.

l. 59. my lief is faren on londe, my beloved is gone away. Probably the refrain of a popular song of the time.

l. 69. herte deere. This expression corresponds to 'dear heart,' or 'dear heart,' which still survives in some part of the country.

l. 73. take it a grief = take it in grief, i.e. to take it amiss, to be offended.
1. 74. me mette, I dreamed; literally it dreamed to me.
1. 76. my swevene rede aright, bring my dream to a good issue; literally 'interpret my dream favourably'
rede (Harl.); reche (Elles.).
1. 80. Was lik. The relative that is often omitted by Chaucer before a relative clause.
1. 88. Avoy (Elles.); Away (Harl.).
1. 104. fume, the effects arising from gluttony and drunkenness. 'Anxious black melancholy fumes.' (Burton's Anat. of Mel. p. 438, ed. 1845.) 'All vapours arising out of the stomach,' especially those caused by gluttony and drunkenness. 'For when the head is heated it scorchoth the blood, and from thence proceed melancholy fumes that trouble the mind.' (Ibid. p. 269.)
1. 108. rede colera. . . red cholera caused by too much bile and blood (sometimes called red humour). Burton speaks of a kind of melancholy of which the signs are these—'the veins of their eyes red, as well as their faces.'
1. 109. dremen (Harl.); dremen (Elles.).
1. 113. the humour of malancolie. 'The name (melancholy) is imposed from the matter, and disease denominated from the material cause, as Bruel observes, μελανχολία, quasi μελανωχόλη, from black choler.' Fracastorius, in his second book of Intellect, calls those melancholy 'whom abundance of that same depraved humour of black choler hath so misaffected, that they become mad thence, and dote in most things or in all, belonging to election, will, or other manifest operations of the understanding.' (Burton's Anat. of Mel. p. 108, ed. 1805.)
1. 118. That cause many a man in sleep to be very distressed.
1. 120. Catoun. Cato de Moribus, l. ii. dist. 32; somnia ne cures. 'I observe by the way, that this distich is quoted by John of Salisbury, Polycrat. l. ii. c. 16, as a precept viri sapientis. In another place, l. vii. c. 9, he introduces his quotation of the first verse of dist. 20 (l. iii.) in this manner:—
“Ait vel Cato vel alius, nam autor incertus est.”' (Tyrwhitt.)
1. 121. do no fors of=take no notice of.
1. 143. 'Wormwood, centaury, pennyroyal, are likewise magnified and much prescribed, especially in hypochondriac melancholy, daily to be used, sod in whey. And because the spleen and blood are often misaffected in melancholy I may not omit endive, succory, dandelion, fumitory, &c., which cleanse the blood.' (Burton's Anat. of Mel. pp. 432, 433. See also p. 438, ed. 1845.)
1. 144. ellebor. Two kinds of hellebore are mentioned by old writers; 'white hellebore, called sneezing powder, a strong purger upward' (Burton's Anat. of Mel. p. 439), and 'black hellebore, that most renowned plant, a famous purger of melancholy.' (Ibid. p. 442, ed. 1845.)
1. 146. For that Elles. has ther (= where).
1. 150. graunt mercy, great thanks; this in later authors is corrupted into grammery.
1. 156. so mot I the, so may I thrive, (or prosper).
1. 164. Oon of the gretteste auctours. Cicero, De Divin. l. i. c. 27, relates this and the following story, but in a different order, and with so many other differences that one might be led to suspect that he was here quoted at second-hand if it were not usual with Chaucer, in these stories of familiar
NOTES.

life, to throw in a number of natural circumstances, not to be found in his
original authors. (Tyrwhitt.)

l. 184. oxe stalle. Oxe is here a dissyllable. It is not quite certain that
oxe stalle is a compound = ox-stall; it seems rather to be for the older Eng-
lish oxan stalle, the stall of an ox — oxe standing for oxen (as in Oxenford,
see note on l. 285 of Prologue), of an ox.

l. 190. took of this no keep, took no heed of this, paid no attention to it.

l. 201. soth to sayn, to say (tell) the truth.

l. 222. gapinge. The phrase gaping upright occurs elsewhere (see
Knightes Tale, l. 1150), and signifies lying flat on the back with the mouth
open. Cp. 'Dede he sate upright,' i.e. he lay on his back dead. (The Sowdone
of Babyloyne.)

l. 225. Harrow, a cry of distress; a cry for help. 'Harrow! alas! I swelt
here as, I go.' (The Ordinary; see vol. iii. p. 150, of the Ancient Drama.)

l. 227. outsterte (Elles); upsterte (Harl.).

l. 264. And prayde him his viage for to lette, And prayed him to
abandon his journey.

l. 265. to abyde, to postpone his voyage.

l. 269. my thinges, my business matters.

l. 290. Kenelm succeeded his father Kenulph on the throne of the Mer-
cians in 821, at the age of seven years, and was murdered by order of his
aunt, Quenedreda. He was subsequently made a saint, and his legend will
be found in Capgrave, or in the Golden Legend. (Wright.)

l. 297. For traisoun, i.e. for fear of treason.

l. 304. Cipioun. The Somnium Scipionis of Macrobius was a favourite
work during the middle ages.

l. 321. Lo hire Andromacha. Andromache's dream is not to be found
in Homer. It is related in chapter xxiv. of Dares Phrygius, the authority
for the history of the Trojan war most popular in the middle ages. (Tyrwhitt.)

l. 331. as for conclusioun, in conclusion.

l. 334. telle ... no store, set no store by them; reckon them of no value;
count them as useless.

l. 335. venymous, Elles. &c. read venymes.

l. 336. nevere a del, never a whit, not in the slightest degree.

ll. 343—346. By way of quiet retaliation for Partlet's sarcasm, he cites
a Latin proverbial saying, in l. 344, 'Mulier est hominis confusio,' which he
turns into a pretended compliment by the false translation in ll. 345, 346.
(Marsh.)

l. 354. lay, for that lay. Chaucer omits the relative, as is frequently
done in Early English poetry.

l. 374. See note on ll. 35, 36 (p. 160).

l. 394. col-fox, a treacherous fox. Tyrwhitt quotes Heywood for cole-
prophet and colepoysoun. See Glossary for the explanation of the prefix col.

l. 419. bulte it to the bren, sift the matter; cp. the phrase to bolult the bran.

l. 421. Boece, i.e. Boethius.

Bradwardyn. Thomas Bradwardine was Proctor in the University
of Oxford in the year 1325, and afterwards became Divinity Professor
and Chancellor of the University. His chief work is 'On the Cause of God'
(De Causa Dei). See Morley's English Writers, ii. p. 62.
1. 423. for was probably inserted by the scribe, who did not know that needly was a word of three syllables. See l. 424, where it is properly written.

1. 450. Physiologus. He alludes to a book in Latin metre, entitled Physiologus de Naturis xii. Animalium, by one Thetbaldus, whose age is not known. The chapter De Sirenis begins thus:—

'Sirenae sunt monstra maris resonantia magnis,
Vocibus et modulis cantus formantia multis,
Ad quas incuiet veniunt saepissime nautae,
Quae faciunt somnurn nimia dulcedine vocum.' (Tyrwhitt.)

See Bestiary, in Dr. Morris's Old English Miscellany, pp. 18, 207.

1. 479. So Havelok, l. 2545:—

'So mote ich brouke mi Rith eie!'
And in 1. 1743:—'So mote ich brouke finger or to.'
And l. 311:—'So brouke i euere mi blake swire!'

swire = neck.

1. 491. daun Burnel the Asse. The story alluded to is in a poem of Nigellus Wireker, entitled Burnellus seu Speculum Stultorum, written in the time of Richard I. In the Chester Whitsun Plays, Burnell is used as a nickname for an ass. The original was probably brunell, from its brown colour; as the fox below is called Russel, from its red colour. (Tyrwhitt.)

1. 526. O Gaufred. He alludes to a passage in the Nova Poetria of Geoffrey de Vinsauf, published not long after the death of Richard I. In this work the author has not only given instructions for composing in the different styles of poetry, but also examples. His specimen of the plaintive style begins thus:—

'Neustria, sub clypeo regis defensa Ricardi,
Indefensa modo, gestu testare dolorem;
Exundent oculi lacrymas; exterminet ora
Pallor; connodet digitos tortura; cruenet
Interiora dolor, et verberet aethera clamor;
Tota peris ex morte sua. Mors non fuit ejus,
Sed tua, non una, sed publica mortis origo.
O veneurs lacrymosa dies! O sydus amarum!
Illa dies tua nox fuit, et Venus illa venenum
Illa dedit vulnus,' &c.

These lines are sufficient to show the object and the propriety of Chaucer's ridicule. The whole poem is printed in Leyser's Hist. Poet. Med. Aevi, pp. 862-978. (Tyrwhitt.)

1. 527. Richard I died on April 6, 1199, on Tuesday; but he received his wound on Friday, March 26.

1. 529. Why ne hadde I = O that I had.

1. 536. streite swerd = drawn (naked) sword. Cp. Aeneid, ii. 333, 334:—

'Stat ferri acies mucrone corusco
Stricta, parata neci.'

1. 537. See Aeneid, ii. 550-553.

# GLOSSARY.


The following are the chief contractions used:

|-----------|-------|------|-------|-------|-------|-------|--------|-------|-------|

**A.**

A, one, single. A.S. an, Ger. ein, one; Eng. indef. article an or a. Cp. O.E. o, oo, one; ta, to, the one, the first.

A, in, on; cp. a-night, B 184, amorwe, A 822; a day, daily, B 1705; a Goddes name, in God’s name, A 854; a-bree, in three, B 2076. Cp. Mod.Eng. a-foot, afraid, a-bunting, a-building, &c. A.S. and O.S. an, in, on. It is still used in the South of England.

Abbey, abbey: C 34.

Abide, Abiden, Abyden (pret. abod, abood; p.p. abiden, abyden), abide, delay, wait for, await: B 69, 2124; C 260. A.S. abidan, bidan, to wait, remain; Goth. beidan, to expect.

Able, fit, capable, adapted: A 167. Lat. babilis (Lat. babeo, to have), convenient, fit: O. Fr. babile, able, expert, fit.

*Abood, delay:* B 107. See Abide.

*Aboughte* (the pret. of abegge or abyse), atoned for, suffered for: B 1445, 2240. A.S. abigean, to redeem, pay the purchase-money, to pay the penalty (from byegæn, to buy). Cp. the modern expression ‘to buy it dear.’ ‘So shalt thou honge in helle and bye it dere.’ (Occleve, De Reg. Princip. 162.) Shakespeare and Milton have, from similarity of sound, given the sense of abyse to the verb abide, as in the following examples:

‘If it be found so, some will dear abide it.’ (Julius Cæsar.)

‘Disparage not the faith thou dost not know, Lest to thy peril thou abide it dear.’ (Mids. Night’s Dream.)

‘How dearly I abide that boast so vain.’ (Paradise Lost.)

Aboven, above: A 53. A.S. abufan, be-usfan, usfan; Du. boven, above.
Cp. O. E. forms, bune, buven, aboon, above.

Abrayde, Abreyde, started (suddenly), awoke: c 188. A.S. braegdan, to move, turn, weave; O. N. bragda, to draw out a sword, to pull down, to awake, to leap. The O. E. braide has all these meanings, and signifies also to cry out suddenly, to scold; whence Eng. braid, upbraid. The A.S. braegd, bregd, O. N. bragda, signifies a sudden start, blow, deceit; hence the O. E. phrase 'at a braid,' = in a trice. The Icel. bragda is also applied to the features, to the gestures, by which an individual is characterized; hence Prov. Eng. braid, to resemble, pretend; Eng. braid, appearance (Bailey). Shakespeare uses braid = of deceitful manner.

Abregge, to shorten, abridge: b 2141. Fr. a-bregler; Lat. abbreviare. Cp. alay, O. E. allege, from Fr. alléger (from Lat. levis); O. E. agregge, agredge, to aggravate, from Fr. aggravé (from Lat. gravis).

Accomplice, to accomplish: b 2006.

Accordant, Acordaunt, according to, agreeing, suitable: a 37.

Accorde, Acorde, agreement, decision: a 838, c 59.

Accorde, Acorde, to agree, suit, decide: a 244, 830. Fr. accorder, to agree (from Lat. cor, the heart).

Achate, purchase: a 571. O. Fr. achépiter, to buy; Fr. acheter, It. accattare, to acquire, get; Lat. acceptare. Cp. O. E. acates, cates, victuals, provision, delicacies; catery, store-room; Eng. cater. Fr. acbat, purchase.

Achature, purchaser, caterer: a 568. See Achate.

Acorded, agreed: b 356.

Aqueyntaunce, Aqueyntaunce, acquaintance: a 245.

Ademauntz, adamant: b l 13.2. Gr. ā-ðámās (a privative, ðámāw, to tame, subdue), the hardest metal, probably steel (also the diamond); whence Eng adamantine.

'In adamantine chains and penal fire.' (Milton, Par. Lost, i. 48.) Adamant is sometimes (but incorrectly) applied to the magnet or loadstone. Cp. 'Well she's a most attractive adamant.' (T. Heywood, ed. Collier, p. 8.)

Adoun, Adown, down, downwards, below: a 393, b 245. A.S. of-dune, a-dun (cp. O. Fr. à val, to the valley, downwards), from the hill, downwards, from dun, a hill, down.

Adrad, in great dread, afraid: a 605. Cp. O. E. of-draf, much afraid; where the prefix of is insensitive. like for-. Lat. per-.


Affrayed, terrified, scared: c 457. Fr. effrayer, scare, appal; effroi, terror: whence fray and affray.

Affyle, to file, polish: a 712. Fr. affiler, It. affilere, to sharpen: Fr. fil, edge; Lat. filum, a thread.

Afright, in fright, afraid: c 75. A.S. forht, Ger. Furct, fear; Goth. faurbts, timid.

Again, Agayn, Ageyn, again, against, towards: a 66, 801; b 929. A. S. on-gean, on-gen, a-gen, opposite, towards, against; gean, opposite, against; O. Sw. gen, opposite; Ger. gegen, against.

Agast, terrified, agbast: b 1453. Cp. O. E. gästic, ghastly, gastes, fear; A. S. gästan, Goth. us-gaisjan, terrify; us-geisnan, to be amazed; Dan. gyis. terror.

Agaste, to be terrified: b 1566.

Ago, Agon, Agoo, Agoon, gone,
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past, b 418, 924; the past participle of O. E. verb agan, to go, pass away. A. S. agan, agangan. We also meet with ygo in the same sense, and some etymologists have erroneously supposed that the prefix a- is a corruption of y-.

Agrief, in grief: c 73. 'To take agrief' = to take it amiss, feel aggrieved, be displeased.

Al, all, whole (cp. al a = a whole, b 58); quite, wholly (cp. al redy, al armed, &c.); although (cp. al speke be, al have I, al be it): A 71, 76, 584, 734.

Alauntz (or Alauns), a species of dog: b 1290. They were used for hunting the boar. Sp. alano. Tyrwhitt says they were much esteemed in Italy in the fourteenth century. Gualv. de la Flamma (ap. Murator. Antiq. Med. Æ. t. ii. p. 394) commends the governors of Milan 'quod equos emissarios equabus magnis commiserunt, et procreati sunt in nostro territorio dextrarii nobiles, qui in magni pretio habentur.' Item canes alanotstaturae et mirabilis fortitudinis nutrire studuerunt.

Al be, although: A 297.

Alder, Alther, Aller, of all (gen. pl. of al). The older forms are alra, alre, aller; oure alther, of us all, A 823; bere alher, of them all, A 586; youre alther, of you all, A 799; altherbest, best of all, A 710, &c. The insertion of d serves merely to strengthen the word, as in lend, spend (older forms lene, spene).

Ale-stake, a stake set up before an ale-house by way of sign, A 667; 'lemoy d'une taverner' (Palsgrave). It appears that a bush was often placed at the end of the ale-stake.

Algate, always: A 571. O. E. al-gates, swagates, thus; North Prov. Eng. gate, way; Eng. gait; Icel. gata, a path; Sw. gata, way street.

Alighte, (p.p. alight), alighted: A 722, b 125, Cp. the phrase 'to light upon.' A. S. alibian, to descend, alight.

Alle, pl. of al (all): A 26, 53.

Aller. See Alder.

Alliaunce, alliance: b 2115. Fr. allier, to ally; Lat. ligare, to tie; alligare, to write.

Als, Also, as: A 730. A. S. al-wa; O. E. al-se, ase. These forms shew that as is a contraction from al-so. Cp. Ger. also, als; O. Fris. alsa, ase, ase, ase.

Alther. See Alder.

Amblere, a nag: A 469.

Amonges, amongst: A 759.

Amorwe, on the morrow: A 823.

Amounte, to amount, signify, denote: b 1504.

Amyddes, amidst, in the middle: b 1151.

And = an, if: b 356.

Anhanghe, Anhonge, to hang up, c 242; pp. anbanged, anbonged. The prefix an = on, up.

Anlas (or Anelace), a kind of knife or dagger, usually worn at the girdle: A 357.

Anon, Anoon, in one (instant), anon: A 32. O. E. an an, or on an.

Anoynt, Enoynt, anointed: A 199.

Apayd, Apayed, pleased, satisfied: b 1010. Fr. payer, to satisfy, pay (Lat. pacare); whence O. E. pay, satisfaction, gratification, pleasure; Eng. pay.

Ape, metaphorically, a fool: A 706.

Apiked, trimmed: A 365. See Pike.

Apoteearie, apothecary: A 425.

Appalled, become weak, feeble, dead, b 2105; not, as Tyrwhitt thinks, made pale. Chaucer speaks of 'an old appalled wight,' i.e. a man enfeebled through old age. It is connected with pall
Welsh *pallu*, to fail; *pall*, loss of energy, failure.

**Apparaillyng**, preparation: B 2055. Fr. *appareillier*, to fit, suit; *pareil*, like; Lat. *par*, equal. Like. The original meaning of *appareiller* is to join like to like.

**Appetyt**, desire, appetite: B 822.

**Arest**, a support for the spear when couched for the attack: B 1744. It is sometimes written *rest*. ‘And there was a squyer called Albert of Colayne, he turned and couched the spere in the *rest*, and came rennyng against the lorde of Poytrel.’ (Berner’s Froissart, i. 68.)

**Arested**, to stop (a horse): A 827.

**Arettet**, ascribed, imputed, deemed: B 1871. According to Cowell a person is *aretted* ‘that is covenanted before a judge, and charged with a crime.’ O. E. *rette*, to impute; O. N. *retta*, to set right, from *retr*, right. The A. S. *aretan*, signifies to correct, set right.

**Arrive**, arrival, or perhaps disembarkation (of troops): A 60. Fr. *arriver*, to arrive, from Lat. *ad ripare*, to come to shore (*ripa*, shore).

**Arm-gret**, as thick as a man’s arm: B 1287.

**Armypotent**, mighty in arms: B 1124.

**Array**, state, situation, dress, equipage: A 41, B 76.


**Arreest**, seizure, custody: B 452, c 80.

**Arreage**, arrears: A 602.

**Arresten**, to stop, seize. Fr. *arrest* (from Lat. *restare*, to stand still), to bring one to stand, to seize his person.

**Arsmetrike**, arithmetic: B 1040.

**Awe, arrow**: A 104. A. S. *arewe*; Icel. *ör* (gen. *auru*).

**As**, as if: A 636, c 569.

**Asehen**, Aaschen, ashes: B 444.

**Aseged**, besieged: B 23. Fr. *siège*; It. *sedia, seggia*, a seat or sitting; *assedio* = Lat. *obsidium*, the sitting down before a town in a hostile way.

**Aslake**, to moderate, appease: B 902. O. N. *slak*, loose; Norse *slekkja*, to make slack, to *slake*, quench; *slokn*, to go out, faint; O. E. *sloke*. With this root we must connect A. S. *slacian*, relax, *slack*; *slac*, slack; also *slack-lime*, slag of a furnace.

**As-nouthe**, As now, at present: B 1406. Cp. O. E. *as-wiðe*, immediately; *as-now, als-tite*, at once. *nowðe* = A. S. *nu* (now) and *oða* (then). See *Nouthe*.

**Asonder**, asunder: A 491.


**Assuren**, to make sure, confirm: B 1066.

**Astat**, Astaat, estate, rank. See *Estat*.


**Astoned**, astonished: B 1504. Fr.
estonnir, to astonish, amaze (Lat. attonare, to thunder at, stun); O. E. stonnie, to benumb or dull the sense; Ger. erstaunen.

Astored, stored: A 609.

Asure, azure: c 42.

Athamaunte, Athored, Atte, Atrede, Attempre, Auctorite, Auctours, Avaunce, Auter, Avauntour, Avauntage, Avaunt, Avis, Aventure, Avisoun, Avoy, AvQ-w, estonniVy O.

Attingere, the sense from, manner, rate:

Scripture, writer:

before, profitable Avaunce.

to advisy deri.

settlement; opinion:

Eng. 164.


Attemptre, adj. temperate, moderate: c 18.

Atteyne, to attain: b 385. Fr. attaindre (Lat. tangere, to touch, atteingere, to reach to).

Auctorite, authority; a text of Scripture, or some respectable writer: b 2142, c 155.

Auctours, authors, writers of credit: c 164.

Auter, altar: b 1047.

Avaunce, to be of advantage, be profitable: A 246. Fr. avancer, to push forward; avant, It. avante, before, forwards. Lat. ab ante.

Avaunt, boast, vaunt: A 227.

Avauntage, advantage: b 435. See Avaunce.

Avauntour, boaster: c 97.

Aventure, chance, luck, misfortune: A 25, 795. O. Fr. advenir (Lat. advenire), to happen; whence Eng. peradventure.

Avis, Avys, advice, consideration, opinion: A 786, b 1010. O. Fr. advis, It. avviso, view, opinion, settlement; Lat. visum, from videri.

Avisioun, Avysoun, vision: c 204.

Avow, vow, promise: b 1379.

Avoy, he! c 88.

Awayt, watch: c 404. O. Fr. waiter, gaiter. This is connected with wake. A. S. wæcan, Goth. wakan, O. N. vaka, vigilant; Eng. watch, waits, to await.

Awe, fear, dread: A 654. A. S. ege, O. E. eie, Dan. ave, correction, fear; Icel. agi, discipline; Goth. agis, fca1; ogan, to fear.

Axe, to ask: b 489. A. S. acesian.

Axynge, asking, demand: b 968.

Ay, ever, aye: A 63.

Ayein, Ayeins, Ayens, again, back, against, towards: b 651.

Ayel, a grandfather: b 1619. Fr. aïeul.

B.

Baar, Bar, bore, carried: A 158, 558, 618. See Bere.

Bacheler, Bachiller, an unmarried man, bacbelor, a knight: A 80. O. Fr. bacelle, bacelote, bacellette, a servant, apprentice; bacelerie youth; bacelage, apprenticeship, art and study of chivalry; bacelier, a young man, an aspirant to knighthood.

Bacoun, bacon: c 25. O. Fr. bacon, O. Du. backe, a pig.

Bailiff, bailiff: A 603. O. E. baili. ‘He is my ryve[= reeve] and bayly, Inquilinus prediorum urbicorum et rusticorum.’ (Horman.) Fr. baille, It. balivo, bailo, from Low Lat. bajulus, a bearer, with the later meanings of (1) a nurse, (2) a tutor. From Fr. bailler (Lat. bajuilare), to hand over, comes Eng. bail. In the Wycliffite versions, bailiis seems to imply the charge or office: ‘yelde rekening of thi baili, for thou might not now be baylij.’ Luc. xvi.

Bak, back: c 515.

Bake = baken, baked: A 343. This verb now belongs to the weak or regular conjugation.
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Balled, bald: a 198, b 1660. The original meaning seems to have been (1) shining, (2) white (as in bald-faced stag). O. E. bal, a blaze; A. S. bæl, Icel. bál, blaze, fire.

Bane, destruction, death: b 239, 823. A. S. bana, bona, O. H. Ger. bana, Fris. bona, O. N. bani, destruction, a violent death, bane; Goth. banja, a wound; Icel. bana, to slay. It is perhaps connected with Eng. bang, Icel. banga, to strike. The O. E. bane sometimes signifies poison, whence hen-bane, fly-bane.

Baner, a banner: b 120, 1552. Mid. Lat. banera, bannerium; Fr. banrière; It. bandiera. Mr. Wedgwood suggests the Goth. bandwa, a sign or token, as the root, which is connected with Eng. bend, Icel. benda, to bend, beckon, band, to make signs.

Bar, bore, conducted: a 105, 721. Barbour, a barber. Fr. barbier, from Lat. barba, the beard.

Bare, open, plain: a 683, b 2019. Bareyn, Bareyne, barren, devoid of: b 386, 1119. O. Fr. baraigne, brebaigne. The root breb is perhaps connected with Du. braeck, sterile.

Baronage, an assembly of barons: b 2238. It. barone, Sp. varon, O. Fr. ber, Fr. baron. Originally man, husband. ‘Le bar non es creat per la femna mas la femna per le barò’— The man was not created for the woman, but the woman for the man.’ In our own law it was used for married men; baron and femme, man and wife. The root perhaps is identical with the Lat. vir. (Wedgwood.)

Barre, bar or bolt of a door: b 217. O. Fr. barre, Mid. Lat. barra, from M. H. Ger. barre, a beam or long pole of wood; O. H. Ger. para.

Barricade and barrier are formed direct from the Fr. barre. Cp. Sp. barras, a bar; Fr. embarras, Eng. embarrassed. The A. S. sparran, Ger. sperren, to bar, bolt; Sw. spärre, a bar, Eng. spar, are sibilated forms of the root bar or par, which may be referred to O. N. barr, a tree.


Batail, Bataile, Bataille, Batayl, Bataylle, battle: a 61, b 130. Fr. bataille, a battle; it also signifies, like O. E. bataille, a squadron, an armed host, a battalion. It. battiere; Fr. battre, to beat. With the root bat are connected battery, battle.

Batayld, embattled: c 40. Fr. batillé, bastillé, built as a bastille or fortress, furnished with turrets.

Bawdrick, baudrick, or baldrick, belt, or girdle, worn transversely: a 116. It sometimes signified the cingulum or military belt. It was used in the sixteenth century for the jewelled ornament worn round the neck both by ladies and noblemen. O. Fr. baudré, O. H. Ger. balderich, Icel. belti, O. H. Ger. balz, a belt.

Be, (1) to be, b 1377; (2) been, a 60.

Bede, a bead (pl. bedes): a 159. A. S. bead, gebæd, O. Sax. beda, O. Fris. bede, a prayer; O. Sax. beden, to pray. ‘Beads were strung on a string, and originally used for the purpose of helping the memory in reciting a certain tale of prayers or doxologies. To bid one’s bedes or beads was to say one’s prayers.’ (Wedgwood.) ‘Praying in gibberish, and mumbling of beads.’ (Burton’s Anat. of Mel. p. 26, ed. 1845.)

Beem, Bemys, beam, rafter (pl. beamés): c 122. A. S. beam, a tree,
stick, beam; Ger. Baum, Du. boom, a tree. Cp. boom of a vessel, beam in horn-beam.

Beemes, trumpets, horns: c 577. A.S. beme, bye, a trumpet.

Been, (1) to be; (2) are, A 178; (3) been, A 199.

Beer, Beere, a bier: B 2013.

Beer, did bear: C 515.

Beest, Best, a beast: B 451.

Beete, to kindle. light: B 1395. The literal meaning is to mend, repair. A.S. bétan, O. Fris. beta, Goth. bótjan, to amend, repair, expiate; whence Eng. boot, booty, bootless, better.

Begger, Beggere, a beggar: A 252. It signifies literally a bag-bearer. Cp. Flemish beggaert, a beggar. 'It must be borne in mind that the bag was a universal characteristic of the beggar, at a time when all his alms were given in kind; and a beggar is hardly ever introduced in our older writers without mention being made of his bag.' (Wedgwood.)

Beggestere, a beggar, properly a female beggar: A 242.

Ben, (1) to be, A 140; (2) are; (3) been, A 61.

Benigne. kind: A 518.

Bent, declivity of a hill, a plain, open field: B 1123. Low Ger. bend, meadow.

Berd, Berde, beard: A 270, B 1272.

Bere, to bear, to carry, to conduct oneself, behave: A 796. Imper. ber, B 1902. A.S beran; Goth. bairan.

Bere, a bear: B 782.

Bere, to pierce, strike, B 1398; as 'to bere through' = to pierce through. A.S. berian, O.N. berja, to strike.

Berkynge, barking: c 565. A.S. beorcan, to bark; Icel. braka, to crash; Dan. brag, crack, crash; O. H. Ger. gebreb, A. S. gebræc, a boisterous wind. With the root brak are connected Eng. barks, brag, and bray.

Bersten, to burst: B 1122.

Berstles, bristles: A 556. A.S. byrst, bristle; Du. borseil; Ger. Borse.

Berye, a berry: A 207.

Beseken, to beseech: B 60. A.S. sécan, to seek, enquire, ask for, (we have the same root in for-sake,) which is connected with seegan, to say. Goth. sakan, to object, reprove; Ger. Sache, a complaint; O. E. sake, strife, contention; Eng. sake.

Best, Beste, a beast: B 1118.

Besy, busy, industrious, anxious: A 321.


Bete, (1) to beat, (2) beaten, ornamented. See Ybete.

Beth (3rd pers. sing. of Ben), is; (imp. pl.), be: C 509.

Betwix, Betwixe, betwixt: A 277. A.S. betwurb, betweox. The second element -twox is connected with two, and occurs in be-tween.

Bewreye, to betray: B 1371. See Bywreye.


Bibled, covered over with blood: B 1144.


Bihight, promised. A.S. bítan (pret. bébt), Goth. baihan, Ger. heizan, to call, command, promise. The Goth. perfect baibai shews that hight is a reduplicated form, like Lat. pependi, tetendi, from pendere and tendere. Eng. did is probably another example of reduplication. See Hight.
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Biknew, acknowledged, confessed: C 241.
Bile, bill (of a bird): C 41. A. S. bile.
Biloved, beloved: A 215.
Biside, Bisides, beside, near, besides: A 402.
Bitweene, Bytweene, between: B 2246. See Betwix.
Bitwix, Bitwixe, Bytwixen, betwixt, between: B 22.
Blak, black (def. form. and pl. blake): A 557, B 41, 1059. A. S. blac, biac, black. With this root are connected bleak, bleach.
Blankmanger, some compound of capon minced, with cream, sugar, and flour: A 387.
Bleynte, blenched, started back: B 220. O. E. blchenen, to blench, glance; O. N. blékka, to turn aside, wince, blink.
Blisful, blessed, blissful: A 17, 770.
Bocher, a butcher: B 1167. Fr. boucher, from boc, a goat. Cp. It. becco, a goat; beccaro, a butcher; boccino, young beef, veal; bocciero, a butcher.
Bok (pl. bokes), a book.
Bokeler, buckler: A 112, 471, 688. Fr. bouclier, a shield with a central boss, from boucle; protuberance; Mid. Lat. bucula scuti. It is of course connected with Eng. buckle, Fr. boucle; bouclé, swollen; Ger. Buckel, a stud; Dan. bugne, to bulge, swell.
Bokelyng, buckling: B 1645.
Boket, a bucket: B 675. O. Fr. baquet, Du. bak, a trough, bowl; Eng. back, a brewer's vat.
Bole, bull; pl. boles: B 1281.
Bond, bound, = O. E. band (pret. of binden): B 2133.
Boon, bone (pl. boones): A 546, B 319. The oo arises out of an earlier â, as A. S. ban = O. E. bon.
Boot, Boote, remedy: A 424. See Beete.
Boowes, boughs: B 2059.
Boras, borax: A 630.
Bord, table: C 23. A. S. bord, table, margin; Du. boord, edge, border.
Bord, joust, tournament: A 52. O. Fr. bebourd, M. H. Ger. büburt, O. Fris. bord. See note on l. 52 of Prol.
Borwe, pledge, security: B 764. A. S. borh, security, pledge; borgian, to lend (on security). Cp. Ger. Bürge, from borgan, to protect (whence borough), a surety; bürgen, to become a surety, to give bail for another. In the phrase 'a snug berth,' a berth on board ship, we have a derivative of the same root. Provincial barb, a place near a farmhouse, well-sheltered; barthless, houseless.
Botes, Bootes, boots: A 203, 273. It is probably connected with the preceding word. Cp. Fr. botte, boot; Du. bote. 'The boot appears to have originally been, like the Irish brogue and Indian mocassin, a sort of bag of skin or
leather, enveloping the foot and laced on the instep.' (Wedgegood.)

Bothe, both: b 973. A. S. begen, ba; Goth. bai, baiolb; Norse baðir. Probably the ba (O. E. bo, bey), which is seen also in Latin ambo, Gr. δύο, is connected with A. S. twaegen, twa, two.

Botiler, butler: c 314. O. E. boteleere, Fr. bouteillier. It is generally connected with bouteille, a bottle; but it is more probably connected with buttery and butt. Fr. botte; Sp. bota, a wine-skin.


Bouk, body: b 1888. Icel. bukr, the body; Sc. bouk, trunk, body; Icel. bulka, to swell; whence Eng. bulk, Prov. Eng. bulcb. Cotgrave has 'Bossé, knobby, bulked or bumped out.' With this root are connected Eng. billow, bulge, bilge (Icel. bólna, to swell).

Bour: c 12. A. S. bur, bower, inner chamber; Prov. Eng. boor, a parlour.

Bracer, armour for the arms: A III.1

Brak (the pret. of breke), broke: b 610.

Bras, brass: c 577.

Brast (the pret. of bersten or bresten), burst: c 397. It is sometimes written barst; the p.p. was brusten, bursten, or borsten. A. S. berstan; O. Du. bersten; O. N. bresta, to burst.

Braun, Brawn, muscle (pl. brawnes): A 546, b 1277. O. E. braun. Cp. Eng. brawny; Sc. brand, calf of the leg; O. Fr. braion, braoun, a lump of flesh; Fris. braaye, Low Ger. brahe, a lump of flesh, calf of the leg, flesh of a leg of pork. In O. E. writers brawne often signifies the flesh of a boar.

Braunche, a branch: b 209. Fr. branche.

Brayde, started. See Abrayde.

Breed, Breed, bread: A 147.

Breed, Breede, breadth: b 1112. A. S. bráed, bréde, Ger. Breite, Dan. bred; A. S. brádu, O. Fris. brède, breadth. With this is connected A. S. bred, O. Du. berd, a surface, board (cp. Lat. latus, a side, and latus, broad; A. S. side, a side, and sid, wide); A. S. berd, brink, margin; Dan. bred, an edge; Sw. brädd, edge, bred, broad; Icel. bard, a lip, border, edge.

Breeme, fiercely, furiously: b 841. A. S. brême, loud, keen; O. E. bream, fierce. 'The Saxons fled, before that were full brime.' (Hardyng, p. 115.) Cp. Lat. fremo, to roar. Professor Max Müller has the following capital note on certain analogues connected with this root:—'What is the English brim? We say a glass is brim full, or we fill our glasses to the brim, which means simply "to the edge." We also speak of the brim of a hat, the Ger. Brème. Now originally brim [in O. E. brim = sea, ocean] did not mean every kind of edge or verge, but only the line which separates the land from the sea. It is derived from the root bbram, which, as it ought, exhibits bb in Sanskrit, and means to whirl about, applied to fire, such as bbrama, the leaping flame, or to water, such as bbrama, a whirlpool, or to air, such as bbrimi, a whirlwind. Now what was called aëstus by the Romans, namely the swell or surge of the sea, where the waves seemed to foam, to flame, and to smoke (hence aëstuary), the same point was called by the Teutonic nations the whirl or the brim. After meaning the border-line between land and sea, it
came to mean any border, though in the expression "fill your glasses to the brim" we still imagine to see the original conception of the sea rushing or pouring in toward the dry land. In Greek we have a derivative verb *phrimássein*, to toss about; in Lat. *fremo*, chiefly in the sense of raging or roaring, and perhaps *frendo*, to gnash, are akin to this root. In the Teutonic languages other words of a totally different character must be traced back to the same original conception of *bbram*, to whirl, to be confused, to be rolled up together, namely, *bramble*, *broom*, &c.* (Lectures on the Science of Language, Second Series, pp. 217, 218.

Breeth, Breth, breath: A 5. In O. E. *bract* signifies vapour, smell, also fervour, rage.


Bremstoon, brimstone: A 269. O. E. *brenstone* = burning stone, from *brennen*, to burn.


Brend, burnished, bright: B 1304.


Brenningly, fiercely, ardently: B 706.

Brennyng, Brennynge, burning: B 138, 1142.

Brent, burnt: B 1159.

Breeres, briers: B 674. A. S. *brêr*, a brier.

Breest, bursteth: B 1752.

Brest, Breste, breast: A 115.

Breست-plat, breast-plate: B 1262.


Brestful, brimfull: A 687, B 1306. Tyrwhitt says that the sense of this word is much clearer than the etymology. But cp. Sw. *brädd*-*full*, brimfull, with Sw. *bräd*, a brim. (Skeat.) *Breestul* = O. E. *brurdufl* = full to the brim, which is connected with A.S. *bred*, brink, brim. See Brede, breadth.

Bretherhede, brotherhood, brothers of a religious order: A 514.

Briddles, birds: C 61. A. S. *brid*, a (young) bird; *brod*, a brood; O. H. Ger. *broot*, heat; Ger. *Brut*, brood; A. S. *bredan*, to nourish, keep warm; Du. *broeden*, to hatch; Low Ger. *bridde*, a chicken. We have the same root in *brew* and *broth*. Shakespeare uses *bird* in its original sense in the following passage:—

"Being fed by us, you used us so As that ungentle gull, the cuckoo's bird, Useth the sparrow."

(1 Hen. IV. v. 1.)


Brode, broad: B 2166. See Brood.

Broke, broken. See Breke.

Brood, Broode, Brode, broad: A 155, 471, 549. See Brede.

Broode, broadly, plainly: A 739.

Brond, firebrand: B 1481.

GLOSSARY.

Broun, brown: A 109. A.S. brūn, Ger. braun, Fr. brun. It is perhaps connected with breanan, to burn.

Browded, braided, woven: B 191. For the etymology see Abrayde.

Browdyng, embroidery: B 1640.

Bulte, built: B 690.

Bulde, to bolt (corn), sift meal: c 419. Sw. bulta, to beat.

Burdon, burden (of a song), a musical accompaniment: A 673. See note, p. 141. O. Fr. bourdon, a drone of a bagpipe; Sp. bordon, the bass of a stringed instrument, or of an organ.


Burned, burnished: B 1125. Fr. brunir.

Busynesse, Bysynesse, labour, care, anxiety: A 520, B 149.

But-if, unless: A 582.

By and by, separately: B 153.

Bycause, because: A 174.

Byde, abide, remain: B 718.

Byfel, Byfil, befell: A 19, B 152.

Byfore, Byforen, Byform, before: A 377, 450; B 518.

Bygan, Bigan, began: A 44, B 690.


Bygyanne, to begin: A 42.

Byholde, to behold: B 443.

Byhote, promise: B 996. A. S. behtan, to promise, vow. See Bilight.

Byhynde, behind: B 192.

Byjaped, deceived, befooled: B 727.

O. E. jape, joke, lie; Fr. japper, to yelp. The root jap is connected with gab, jab, as in gabble, jabber.

Byknowe, to acknowledge: B 698.

Byloved, beloved: B 571.

Byneth, beneath: c 133.

Bynne, bin, chest: A 593. It is sometimes written bing, and seems to have signified originally a heap. Sw. bing, heap; Icel. bunga, to swell.

'You might have seen them throng out of the town,' Like ants when they do spoil the bing of corn.' (Surrey's Poems, p. 191, ed. Bell.)


Byraft, bereft: B 503. A.S. be-reafian, to deprive of, strip; reafian, to spoil, reave.

Byside, beside, near: A 445.


Byt (3rd pers. sing. of bidden), bids: A 187.

Bythought, 'am bethought,' have thought of, have called to mind: A 717.

Bytvixe, betwixt, between. See Beitwix.

Bywreye, make known, bewray: B 1371, c 231. A.S. wregan, Ger. rügen, to discover, accuse.

C.

Caas, case, condition, hap, A 585; pl. cases (of law), A 323.

Caas, case, quiver: B 1500. It. cassa, O. Fr. casse.

Cacche, Cachche, to catch (pret. caughte): A 498. It. cacciare, O. Fr. cachier, to catch; Fr. chasser, to drive out, chase.

Caitif, Caytif, wretch, wretched: B 66, 694. It. cattivo (Lat. captivus), a captive, a wretch: Fr. chétif, poor, wretched.

Cam, came: A 547.

Can, (1) know, knows, A 210, B 922;
(2) acknowledge, as in the phrase 'can thank;' b 950 (Fr. savoir gré), where thank is a noun, and not a verb. A. S. cunnan, to know; cunnian, to enquire, search into; Goth. kunnan, to know; Sw. kundra, to be able. The root is preserved in cunning, ken, ale-conner (an inspector of ales).

Cantel, corner, cantle: b 2150. O. Fr. chantel, chanteau, a corner, a lump. Cp. Icel. kantr, side; Dan. kant, edge.

Cappe, a cap, hood: a 586.


Carf, carved (the pret. of kerve, to cut, carve): a 100. A. S. ceorfan, O. Fris. kervu, to cut.


Caroine, carrier: b 1155. Fr. charogne, It. carogna, from Lat. caro.

Carol, a round dance: b 1073.

Carole, to dance. Fr. carole (from Lat. corolla, the diminutive of corona). Robert of Brunne calls the circuit of Druidical stones a karole. By some it is derived from the Lat. chorale.

Carpe, to talk, discourse: a 474.

Cp. Portugal, carpire, to cry, weep.

Carte, chariot, cart: b 1164, c 198.

O. N. kerti.

Cartere, charioteer: b 1164.

Cas, case, condition, hap, chance: a 844, b 216. See Caas.

Cast, casteth: b 1996.

Cast, device, plot: b 1610. It is connected with the vb. to cast.

Cp. O. E. turn, a trick; Eng. 'an ill-turn.'

Caste, Casten, to plan, devise, suppose: b 1314, c 255.

Catapous, Catapuce, a species of spurge: c 145.

Catel, wealth, goods, valuable property of any kind, chattels: a 373, 540. O. Fr. chatel, catel, a piece of moveable property, from Lat. capitale, whence capitale, cataulum, the principal sum in a loan (cp. Eng. capital). The Lat. capitale was also applied to beasts of the farm, cattle.


Celle, a religious house, cell: b 518.

Centaure, Century, the name of a herb: c 145.

Cercles, circles: b 1273.

Cerial, belonging to the species of oak called Cerrus (Lat.): b 1432. It. Cerro, Fr. Cerre.

Certain, Certeyn, Certes, certain, certainly, indeed: a 375, 451, b 17.

Certeynly, Certeynly, certainly: a 204.

Ceruee, white lead: a 630.

Chaffer, merchandise. O. E. chafare, chap-fare; A. S. ceap, O. S. cōp, O. N. kaupa, O. H. Ger. chauf, bargain, price (cp. Eng. dog-cheap, dirt-cheap); A. S. ceapian, O. S. cōpon, O. N. kaupa, to buy; O. H. Ger. chaufan, to buy, sell; Eng. chop (as in 'chop and change').

Champartye, a share of land; a partnership in power: b 1091.

Champioun, a champion: a 239. A. S. camp, O. H. Ger. champfh, combat, contest; A. S. campian, to fight; O. Fris. kampa, to contend; Prov. Eng. champ, a scuffle; cample, to talk, contend, argue; Ger. kampein, to debate, dispute.

Chanterie, Chaunderie, 'An endowment for the payment of a priest to sing mass agreeably to the appointment of the founder: a 510. There were thirty-five of these Chantries established at St. Paul's, which were served by fifty-four priests—Dugd. Hist. pref. p. 41.' (Tyrwhitt.) See Becon's 'Acts
cock, of which chicken is a diminutive, is evidently formed in imitation of the sound made by young birds. Cp. *chuck, buckle, &c.*

Chirkyng, sb. shrieking: b 1146. The O. E. *chirke* signifies 'to make a noise like a bird,' being a parallel form with *chirp,* and imitative of the sound made by birds. Cp. A. S. *cearcian,* to creak, crash, gnash; Prov. Eng. *chirre,* to chirp.

Chivachie, a military expedition: a 85. See next word.

Chivalrie, Chyvalrye, knighthood, the manners, exercises, and valiant exploits of a knight: a 45, b 7, 20. Fr. *chevalerie,* from *chevalier,* a knight, a horseman; *cheval;* It. *cavallo,* Lat. *caballus,* a horse; O. E. *caple,* *cable,* a horse.


Chronique, a chronicle: c 387.

Cite, Citee, a city. Fr. *cité,* Lat. *civitas.*

Citone, a kind of musical instrument with chords: b 1101.


Clarioun, clarion: b 1653.

Clarré, wine mixed with honey and spices, and afterwards strained till it was clear: b 613. It was also called *Piment.*

Clatere, Clatren, to clatter: b 1501. O. Du. *klateren,* to clatter, rattle.

Cleer, Cleere, adj. clear, adv. clearly: a 170, b 204. O. Fr. *clier,* clear; Lat. *clarus.*

Clene, adj. clean, pure; adv. cleanly: a 133.

Clennesse, cleanliness, purity (of life): a 506.
GLOSSARY.

Clense, to cleanse: A 631.


Cleped, Clept, called: B 930.

Clerk, a man of learning, a student at the University: A 285. O. Fr. clere.

Cloke, a cloak: A 157. Ir. and Gael. cloca, cloca.

Clomben, climbed, ascended: c 377.

Clos, close, shut: c 511.

Clos, enclosure, yard: c 539.

Clothred = clottred, clotted: B 1887. O. Du. klotteren, to clotter, coagulate. We have the root-syllable in clot and clad; A.S. clot, clad; Ger. Kloss, a clad, a ball. Glossing has a ‘clotted clad of seeds,’ and he uses clodded for clotted. Eng. cloud is evidently from the same source as clad. Cp. O. E. clowdys, clods (Coventry Mysteries).

Cloystre, a cloister: A 181.

Coffre, coffer, chest: A 298. O.Fr. cofre, Fr. coffre, Lat. copbinus, Gr. κόφωνος, a basket.


Col-blak, coal-black, black as a coal: B 1284.

Col-fox, a crafty fox: c 394.

The prefix col-, deceitful, treacherous, occurs in O. E. col-prophet, a false prophet; col-knyfe, a treacherous knife; colwarde, deceitful, false.

Colere, choler: c 124.

Colers of, having collars of: B 1294.

Com, pret. came, imp. come: A 672.

Comaunde, to command: c 260.

Comaundement, commandment, command: B 2011.


Communes, commoners, common people: B 1651.

Compas, circle: B 1031.

Compaignye, Companyne, company: A 24, c 172.

Companable, companionable, sociable: c 52.

Compassyng, craft, contrivance: B 1138.

Comper, gossip, a near friend: A 670.


Complet, complete: c 368.

Compleyne, Compleynten, to complain: B 50.

Composicioun, agreement: A 848.

Comune, Commune, common.

As in conune = as in common, commonly: B 393.

Condicionel, conditional: c 429.

Condicioun, condition: A 38.

Confort, comfort: A 776.

Conforte, to comfort: A 773, B 858.

Confus, confused, confounded: B 1372.

Conne, know, be able. See Can, Con.

Conscience, feeling, pity: A 842.

Conseil, Conselyl, counsel: B 283, 289.

Conserve, to preserve: B 1471.

Contek, contest: B 1145. O. Fr. contencer, to strive, contend.

‘And therwithal I termed have all strife,

All quarrels, conteks, and all cruel jarres,

Oppressions, bryberes, and all greedy life,

To be (in genere) no bet than warres.’ (Gascoigne, The Fruites of Warre.)

Contenaunecountenance: B 1058.

Contrarye, an opponent, adversary, foe: B 1001.

Contrre, Contrtie, country: B 355.

‘Gegend in German means region or country. It is a recognised
term, and it signified originally that which is before or against what forms the object of our view. Now in Latin {gge)n, or against, would be expressed by contra; and the Germans, not recollecting at once the Latin word regio, took to translating their idea of gegend, that which was before them, by contratum or terra contrata. This became the Italian contradai, the French contrée, the English country.' (Max Müller, Science of Language, Second Series, p. 275.)

Coote, Cote, coat: A 103.

Coote-armour. See Cote-armour.


Cope, a cloak, cape: A 260. It. cappa, Fr. chappe.

Coraze, heart, spirit, courage: A 11, 22. Fr. courage, from Lat. cor, the heart.

Corouna, Corowne, a crown: B964.

Corrumpe, to corrupt: B 888.

Corumpable, corruptible: B 2152.

Corven (p.p. of kerwe), cut: B 1838.

Cosin, Cosyn, a cousin,kinsman: B 273.


Cote, coat: A 612. O. Fr. cote.

Cote-armour, Cote-armure, Coote-armour, a coat worn over armour, upon which the armorial ensigns of the wearer were usually embroidered: B 158, 1282. The usage of wearing an upper garment, or surcoat, charged with armorial bearings, as a personal distinction in conflict, when the features were concealed by the aventail, commenced possibly in the reign of John, but was not generally adopted before the time of Henry III. Sir Thomas de la More relates that the Earl of Gloucester was slain at Bannockburn,1314, in consequence of his neglecting to put on his insignia, termed in the Latin translation togam proprie armature. During the reign of Edward III the surcoat gave place to the jupon, and this was succeeded by the tabard, the latest fashion of a garment armorially decorated, and the prototype of that which is still worn by the heralds and pursuivants. (Way.)

Couched, Cowched, (1) laid, (2) inlaid, trimmed: B 1303, 2075. Fr. coucher, O. Fr. culcher, to lay down (Lat. collocaire).

Counsell, counsel, advice: A 784, B 283.

Countour, A 359. See note, p. 132.

Countrefete, counterfeit, imitate: A 139.

Cours, course: A 8, B 836.

Courtepy, a sort of upper coat of a coarse material: A 290. Du. kort, short; pije, a coarse cloth; Goth. paida, a coat. The syllable pije is still preserved in pea-jacket.

Couthe, Cowde, Cowthe (1) could, A 236, 326; (2) knew, A 407. See Can.

Covyne, couyn, deceit: A 604. Literally a deceitful agreement between two parties to prejudice a third. Lat. convenire, Fr. convendre, to come together.

Cowardie, cowardice: B 1872. Fr. coward, from Lat. canda, a tail; O. Fr. couarder, to retire, draw backwards. The real origin of the word is a metaphor from the proverbial timidity of a hare, which was called coward from its short tail. (Wedgwood.)

Cowde, could, knew how: A 95, 106, 110.

Coy, quiet: A 119. Fr. coi, Sp. quedo, Lat. quietus.
Glossary.

Crachyng, scratching: b 1976. Besides crachbe, to scratch, we have s-cratte, and s-crachbe. Cp. O.E. fette and fecche, to fetch; Du. kraisen, O.N. krassa, Ger. kratzen, to scratch, tear.


Crisp, Crispe, crisp, curled: b 1307. It is also written crisce. (Lydgate has kirspe.) A.S. crisp, crisp; cirpsian, to curl. Cp. Fr. crespe, Lat. crispus, curled.

Croppe, crop, top, a 7, b 674 (pl. croppes). A.S. crop, O. Du. krop, kroppe, top, summit, crop, claw; whence Eng. crop, crop-full, ‘croppings out’ (of mineral strata). Cp. Fr. crope, croupe, top of a hill; croupes, the rounded haunches of an animal, the croup; croupiere, the strap passing over the croup; Eng. crupper. The root croup seems to signify a swelling out, as in Welsh crub, a swelling out; Gael. crap, a knob, knot.

Croys, cross: a 609.

Crulle, curly, curled: a 81. Du. krol, krooie, a curl; O. Du. kroken, to crook, bend; kroke, a bending, crook; O.N. krok, a hook; Low Ger. krükel, a curl; krüllen, to curl. Crouche (cruch), crook, cross, is merely a softened form of crook. Cp. O.E. cloke and clouch, a claw, clutch; Sw. kirk, Eng. church.

Cryke, creek: a 409. O. Du. kreke. Cp. Icel. kyrki, angle, nook, from krok, a hook. Cryke in O.E. signifies also a stream, a brook (as it still does in America); A.S. creacc, a bank, brink.

Culpoms, Culpouns, shreds, bundles, logs: a 679. Fr. coupon, Lat. colpo, a shred, a portion cut off.

Cuntre, country: a 216, b 2009. Fr. contrée.

Cuppe, a cup: a 134. A.S. cuppa.

Curat, a curate: a 219.


Curious, careful: a 577.


Curteis, Curteys, courteous: a 99, 249, c 51. O. Fr. cortois; cort, a court (Lat. cobors).

Curteisis, courtesy: a 46, 132. O. Fr. courteisie, civility, courtesy.

Cut, lot: a 835. ‘Cut or lote, sors.’ (Promptorium Parvulorum.) W. cuitt, a little piece.

D.

Daliance, gossip: a 211. ‘Dalyaunce, confabulacio, colloquio. Dalyn or talkyn, fabulor, colloquor.’ (Prompt. Parv.) Cp. Swiss dalen, talen, to speak imperfectly, to drawl. (Wedgwood.)

Damoysele, damsel: c 50.

Dampned, condemned, doomed: b 317.

Dan, Daun, Lord, was a title commonly given to monks: b 521, c 491. It is also prefixed to the names of persons of all sorts, e.g. Dan Arce, Dan Burnel, &c. Lat. Dominus.

Dar, dare (1st pers. sing. present tense): b 293. Darst (2nd sing.): b 282. Dorste, Durste (pret.): a 454.

Darreyne, Derreyne, to contest, fight out, decide by battle, darraign: b 773. O. Fr. desenrir, from Lat. Mid. derationare, to answer an accusation, to settle or arrange a controversy. Shakespeare uses the word in the sense of ‘to make ready to fight.’ ‘Royal commanders, be in readiness;
For, with a band of thirty thousand men,
Comes Warwick, backing of the Duke of York;
And in the towns, as they do march along,
Proclaims him king, and many fly to him;
Darraign your battle, for they are at hand.’ (3 Hen. VI, ii. 2.)
‘He chose a place mete and convenient for two armies to darryne battall.’ (Hall’s Chronicle, xlvii.)

Daunce, Daunse, vb. to dance, sb. a dance: b 1343, 1344. ‘The olde daunce’ = the old game: A 476.
Daagner, a dangerous situation: A 402, b 991. In daunger = in his jurisdiction, under his control: A 693. With daunger = with difficulty. O. Fr. dangier, dominion, subjection, difficulty; from Mid. Lat. damnnum (1) a legal fine, (2) territorial jurisdiction. Estre en son danger = to be in the danger of any one, to be in his power. Cp. ‘in danger of the judgment.’

Danger in the sense of debt is not uncommon in English: ‘The wandering guest doth stand in danger of his hoste.’ (Golding’s Ovid.)

‘You stand within his danger, do you not?’ (Merch. of Ven. iv. 1.)

Daungereous, difficult, sparing: A 517.
Daunsynge, dancing: b 1343.
Dawen, to dawn (3rd sing. daweth): b 818.
Dawenynge, dawn, dawning: c 62. O. E. dawe, a day; A. S. dag, daga, Goth. dags, O. H. Ger. tag; A. S. dagian, to dawn; dagung, dawning.

Dayseye, a daisy: A 332. Chaucer defines daisy as the eye of the day, i.e. day’s eye.
Debonaire, kind, gracious: b 1424.
Dede (pret. of don), did: b 891.
Dede, Deed, Deede, dead: A 145, b 84, 147. A. S. dead, O. Fris. dâd, dâth, O. H. Ger. töt, tóder, dead.

Dedly, Deedly, deadly, death-like: b 55, 224.
Deduyt, pleasure, delight: b 1319. O. Fr. dedut.


Deel, a part: c 14. See Del.
Deeee, Depe, deeply: b 1782.
Deer, Deere, Dere, dear, dearly: b 376, 2242. A. S. deor, dear, precious; whence darling (O. E. derling), dearib.


Degre, Degree, (1) a step, b 1032; (2) rank or station in life, a 40, b 572, 576. Fr. degré, O. Fr. degrat, Lat. gradus, a step.

Deinte, Deynfte, Deyntee, sb. a dainty, rarity; adj. rare, valuable: A 168. It literally signifies toothsome; from W. daint, a tooth.


Delen, to have dealings with: A 247.
Delit, Delyt, delight, pleasure: A 335, b 821. Lat. deliciae, pleasures, delights; delicetare, to please.
Delve, to dig (pret. delf, dalf, p.p. dolven): A. 536. A. S. delfan, Du. delven, to dig, bury. It is probably connected with Du. delle, valley, hollow; Fris. dollen, to dig; Eng. dell, dale.

Delyvere, quick, active, nimble: A 84. Fr. delivré (Lat. liber, free), active, nimble.


Deye, dear. See Deere.

Dere, Delen, to hurt, injure: b 964. A. S. derian, O. H. Ger. terran, to harm, hurt, injure; A. S. daru, O. H. Ger. tará, harm, injury. It occurs in the works of Henry the Minstrel and Douglas.


Derknesse, darkness: b 593.

Derc, dearer: b 590. Cp. O. E. berre, higher; ferre, further.

Derreyne: b 751. See Darreyne.

Desdeyn, disdain: A 789.

Desyr, desire: b 385.

Desiryng, sb. desire: b 1064.

Despit, Despite, Despyt, malicious anger, vexation: b 83. O. Fr. despîre (Lat. despiceré), to despise; Fr. despit, contempt; It. dispersetto; Sp. despecho, displeasure, malice.

Despitous, angry to excess, cruel, merciless: A 516, b 738.

Destreine, Destreyne, to vex, constrain: b 597. Fr. distraindre, Mid. Lat. stringere, to strain), to be severe with, distrain. District and distress are from the same source.

Destruie, Distruye, to destroy: b 472. Fr. détruire.

Deth. See Deeth.

Dette, a debt: A 280. Lat. debeo, debitum, to owe; Fr. dette, a debt.

Detteles, free from debt: A 582.

Devise, Devye, (1) to direct. order; (2) to relate, describe: A 34, b 136, 190. It. divisare, to think, imagine, to discourse; O. Fr. deviser, to plan, order, dispose of, discourse, from Lat. visum, It. viso, view, opinion.

Devise, Devys, opinion, decision, direction: A 816.

Devoir, duty: b 1740. Fr. devoir, duty, trust; devoir, to owe; Lat. debēo.

Devynynge, divination: b 1663.

Devysyng, a putting in order, preparation: b 1638.

Deye, a female servant: c 26. O. N. deigja.

Deye, Deyen (pret. deide, deyde), to die: b 251. O. E. degben, O. N. deyja, O. H. Ger. towan, to die.


Deyne, to deign: c 360.

Deynte: c 15. See Deinte.

Deys, dais, table of state, the high table: b 1342. ‘Dais or daiz, a cloth of estate, canopy or heaven, that stands over the heads of princes’ thrones; also the whole state or seat of estate.’ (Cotgrave.) O. Fr. dais, deis (Lat. discus).

See note, p. 133.

Dich, a ditch: c 28. See Dyke.

Diete, Dyete, diet, daily food: A 435. It is generally derived
from Mid. Lat. *dieta*, from *dies*, a day; O. E. *diet*, an appointed day; but is more probably from Gr. *diaîta*, mode of life, especially with reference to *food*.

**Digestible, easy to be digested:** a 437.

**Digestives, things to help digestion:** c 141.

**Dight, prepared, dressed:** b 183. A. S. *dibtan*, dress, dispose.

**Digne, (1) worthy, a 141; (2) proud, disdainful, a 517. Fr. *digne*.

**Dischevele, with hair hanging loose:** a 683. Fr. *descheveuler*, to put the hair out of order; Fr. *cheveux*, Lat. *capilla*, the hair.

**Disconfort, Disconforten, Dignificant, Dignency:** disconfort from *deconfire*, to nonplus.

**Disconfort, discomfort:** b 1152.

**Disconforten, to dishearten:** b 1846.

**Discrécion, discretion:** b 921.

**Discret, discreet:** c 51.

**Disheryt, Dredful, Dredfulle:** disheryt, dishevelled, to dishearten, disorder.

**Distrayn, Distraynt, a difficult situation:** b 2104.

**Dispence, expense, expenditure:** a 441, b 1024.

**Dispositously, angrily, cruelly:** b 266.


**Disposicioun, control, guidance:** b 229.

**Disputisoun, disputation:** c 417.

**Division, distinction:** b 922.

**Docked, cut short:** a 590. O. E. *dok*, O. N. *dokr*, a tail. Cp. *'docked of one's wages'*.


**Domb, Dombe, dumb:** a 774. A. S. *dumb*.

**Dome, doom, decision, judgment, opinion:** a 323. See *Deme*.

**Dominacioun, power, control:** b 1900.

**Don, Doon, to do, cause, make, take (pret. *dide*, *dade*, p.p. *do*, *don*, *doon*): a 78, 268, 768, b 1047.

**Dong, Donge, dung:** a 530.

**Donge, to dung, to manure:** c 216.


**Dorste:** a 227, c 98. See *Dar*.

**Doseyn, a dozen:** a 578.

**Doughtren, daughters:** c 9.

**Doun, down:** b 132.

**Doute, doubt, fear:** a 487, b 283. *Oute of doute = without doubt, doubtless*.

**Douteles, doubtless, without doubt:** b 973.

**Dowves, doves:** b 1104.


**Drawe, to carry, lead:** b 1689.

**Drecked, troubled (by dreams):** b 67. A. S. *dreckan*, M. H. Ger. *trecken*, to trouble, plague. 'Dremyn or *dritehyn* yn slepe, sompni.' (Prompt. Parv.)

**Drede, Dresden, to fear, dread, doubt:** a 660. *To drede*, to be feared.

**Dreful, cautious, timid:** b 621.


**Dreme, Dremen, to dream:** c 109.

**Drennynges, dreams:** c 270.

**Drenchyng, drowning:** b 1598.

**Dresse, to set in order:** a 106, b 1736. O. Fr. *dresser*, to straighten, direct, fashion; It. *drizzare*, to
address, to turn toward a place; Lat. dirigere, to direct.

Dreye, dry: b 2166.


Dronken, pl. pret. drunk: A 820.

Drope, a drop: A 131. A.S. dropa.

Drowpede, drooped: A 107. O.N. drupa, to droop.

Druge, to drag, drudge, to do laborious work: b 558. Ir. dru-gaire, a slave. ' [To see] a country colonel, toil and moil, till and drudge for a prodigal idle drone.' (Burton's Anat. of Mel. p. 35.)

Duk, a leader, duke: b 2. Fr. duc, Lat. dux, from ducere, to lead. See Trench, English Past and Present, p. 196.

Dure, to endure, last: b 1912.

Dusken, pl. pret. grow dark or dim: b 1948. Sw. dusk, dark, dull.


Dwelle, to tarry: b 496, 803.

Dyamauntz, diamonds: b 1289.

Dyapred, variegated, diversified with flourishes or sundry figures: b 1300. O. Fr. diapré, diapré, variegated; It. diaspro, a jasper (Gr. taarmis), which was much used in ornamental jewellery. Chaucer speaks of a meadow diapered with flowers. It is now applied to linen cloth woven with a pattern of diamond-shaped figures, and to church walls when the plain stone is carved in a pattern.

Dyched, diked: b 1030. See Dich, Dyke.

Dyete. See Diete.

Dyke, to make dikes or ditches: A 536. A.S. dic, O. Fris. dik, M. H. Ger. ticb, a ditch.

Dym, dull, indistinct: b 1575.

Dys, dice: b 380.

Dyvynistre, a divine: b 1953.

E.

Ecclesiaste, an ecclesiastical person: A 708.


Echon, Echoon, each one: A 820.

Eek, Ek, also, moreover, eke: A 5, 41. A.S. éc, eac; Goth. auk, also; A.S. ecan, to increase, whence bawker, buckster, eke.

Eeld, Elde, age, old age: b 1589, 1590. A.S. eald, old; eido, age.

Eeres, Eres, ears: A 556, b 664. A.S. eare, Goth. auso, an ear.

Eese, Else, pleasure, amusement, ease: A 768. Fr. aise, opportunity, leisure; Lat. otium, leisure.

Eet, Et, ate, did eat; imp. eat: b 1190, c 147.


Eghen, eyes. See Eyen.

Elde. See Eelde.

Elles, else: A 375. A.S. elles, O. H. Ger. elles, alles. (A.S. el- in composition signifies another, foreign. Cp. O. Fr. el, Gr. ἄλλος, Lat. alius, other.)

Embrowded, embroidered: A 89.

Emforth, to the extent of, even with: b 1377. A.S. em in composition signifies even, equal.

Empoysonyng, poisoning: b 1602.

Emprive, an undertaking, enterprise: b 1682. O. Fr. emprendre, Fr. entreprendre, to undertake; entreprise, an enterprise.

Eneens, incense: b 1571.

Encombred, (1) wearied, tired, b 860; (2) troubled, in danger, A 508. It is sometimes written acombred. O. Fr. encombrer, to hinder, trouble, grieve, annoy. Cp. Du. kommen, loss; Ger. kummer, trouble, grief.
GLOSSARY.

Encres, sb. increased: b 1326.
Encresce, Encréseen, to increase: b 457.
Endere, one who causes the death of another: b 1918.
Endite, to dictate, relate: A 95, b 522.
Enduren, to endure: c 161.
Enfecte, tainted (by bribery): A 320.
Engendred, produced: A 4.
Engyned, anointed: b 2103.
Ensample, example: A 496.
Enspired, inspired, breathed into: A 6.
Entente, intention, purpose: b 142
Entuned, tuned, intoned: A 123.
Envyne, stored with wine: A 342.
Eny, any: A 198.
Er, ere, before: b 182, 297.
Erchedeknes, archdeacon’s: A 658.
Ere, to plough, ear: b 28. Earing
is used in our Eng. Bible. A.S. earian, Du. eren.
Erly, early: A 33, 809. A.S. ær, before, ere; ærlce, early.
Ernest, earnest: b 267, 268. A.S. earnest, zeal, ardour; O. Du. ernsten, to endeavour.
Erst than, for er than, before that: b 708. Er = before; erst = first, A 776.
Eschaunge, exchange: A 278.
Eschue, to avoid, shun: b 2185.
Fr. eschever, It. schivare, to avoid; Dan. skive, oblique, a-skew.
Esed, entertained, accommodated: A 29.
Esely, Esily, easily: A 469.
Eisen, to entertain: b 1336. See Eese.
Espye, to see, discover: b 254, 562. Fr. espier, épier; It. spiare; Ger. späben.
Est, cast.
Estat, estate, state, condition: A 203, 522.
Estatlich, Estatly, stately, dignified: A 140, 281.
Estres, the inward parts of a building: b 1113. O. Fr. estre, state, plan.
Esy, easy, A 223; moderate, 441.
Et, ate. See Eet.
Ete, Eten, to eat: c 592.
Eterne, eternal: b 251.
Evel, evil. Evele, badly: b 269.
Everich, Everych, every, every, every one, A 241; every one, A 371, 733, b 1269.
Everychon, Everychon, every one: A 31, 774.
Everych a, every, each: A 733.
Ew, a yew-tree: b 2065.
Expoundede, expounded: c 295.
Eyle, to ail: b 223.
Eyr, air: b 388.

F.
Fader, father; gen. sing. fader: A 100, 781. (The gen. sing. in A.S. was fader, not fadres.)
Fadmne, fathoms: b 2058.
Fair, Fayr, Faire, Fayre, adj. beautiful, fair, good; adv. grace-fully, neatly: A 94, 124, 273.
Fairnesse, (1) beauty, b 240; (2) honesty of life, A 519.
Faldyng, a sort of coarse cloth: A 391. See note, p. 134.
Falde, befall: A 585.
Fals, false: b 295. Lat. falsus.
Falwe, pale: b 506. A. S. falw, Ger. faib, pale, faded, yellow.
Famulier, familiar, homely: A 215
Fare, proceeding, affair: b 951. A. S. faru, O. N. fór, course, proceeding, movement, bustle, ado. Tyrwhitt is evidently wrong in deriving it from the Fr. faire.
Fare, Faren, to go, proceed; p.p. Faren, Fare, pl. pres. Faren: b 403, 407, 537, 1578, and c 59. A. S. faran, to go, pret. für, p.p. gefaren. The English to fare, in ‘fare thee well,’ corresponds to the Greek πόρος, a passage. Welfare, wohlfabt, would be Greek euporia, opposed to aporia, helplessness. In Sanskrit the same word appears, though slightly altered—namely, chār, to walk. [Cf. Sansk. chāl, to move, swerve, with English fall.] (Max Müller, Science of Language, Second Series, p. 221.)
Farsed, stuffed: A 233. O. E. farse, to stuff; Fr. fâcher, Lat. fercire, farsum, to stuff.
Faste, near: b 618, 830.
Faughte, (O. E. faght), fought: A 399.
Fedde, pret. fed: A 146.
Fee, money, reward: A 945. A. S. feob, O. N. fe, Lat. pecus, cattle, property, money.
Feeld, Feelde, Feld, a field: b 28. A. S. feld, O. Fris. feld, Ger. Feld, the open, flat country. Horne Tooke is wrong in connecting it with the verb to fell.
Feer, Feere, fear: b 1486. See Fer.
Feith, faith. Fr. foi, Lat. fides. See Fey.
Fell, Felle, cruel, fierce: b 701, 1772. A. S. fell, O. Du. fel, O. Fr. fel, cruel, fierce; felon, cruel; felonie, anger, cruelty, treason; any such heinous offence committed by a vassal against his lord, whereby he is worthy to lose his estate. (Cotgrave.)
Felaue, a fellow: A 650. O. E. felagbe. The syllable ’fe = fee, goods, and law = order, law. Cp. O. N. felagi, a fellow, a sharer in goods; O. N. fe, money, goods; and lag, order, society.
Felaueschipe, fellowship: A 32.
Feld, felled, cut down: b 2066.
Feld, field. See Feeld.
Felonie, Felonye, crime, disgraceful conduct of any kind: b 1138.
Fend, Fende, fiend. See Feend.
Fer, far: A 388, 491, b 992. (Comp. ferre: b 1202, superl. ferrest: A 494.) A. S. feor, far; O. Fris. fer.
Fer, Fere, fear, terror: b 475. A. S. fær, O. N. far.
Ferd, Fered, frightened, terrified: c 565. See Aferd.
Ferde, (1) went, proceeded; p. ferden, b 789; (2) acted, conducted, b 514. A. S. feran, to go.
Ferforth, Ferforthly, far forth, as far as: b 102.
Fermacye, a medicine, pharmacy: b 1855.
Ferme, rent. See note, p. 127. Fr. ferme.
Fers, fierce: b 740.
Ferthing, farthing, fourth part; hence a very small portion of anything: A 134, 255.
Fest, Feste, a feast: B 25. Lat. festum.
Feste, to feast: B 1335.
Festne, to fasten: A 195.
Fether, a feather: A 107. 'The English feather would correspond to a Sanskrit pattrā, and this means the wing of a bird, i.e. the instrument of flying, from pat, to fly, and tra. As to penna, it comes from the same root, but is formed with another suffix. It would be a Sanskrit patrāna, pesna and penna in Latin.' (Max Müller, Science of Language, Second Series, p. 221.)

Fetously, Fetysly, neatly, properly: A 124.
Fettres, fetters (for the foot and legs): B 421.
Fethys, neatly: A 1087. Fr. feroce, Lat. ferox.
Fey, faith: B 268.
Feyne, to feign: A 705. O. Fr. feigner (Lat. fingere, to form), Fr. feindre, to feign.
Fiers, fierce: B 276. Fr. feroce, Lat. ferox.
Fil (pret. of fallen), fell: A 131, 845. Fillen, pl.: B 91.
Fir, Fyr, fire: B 2093.
Fithele, fiddle: A 296. Mid. Lat. fidula, vitula; Lat. fidas, It. viola, a fiddle; whence violin.
Flatour, flatterer: c 504.
Fleign (pret. of fle), flew: c 351.
Flessh, flesh: A 147.
Flen, to flee, flee from: B 312.
Fletyng, floating: B 1098.

Flex, flax: A 676. A. S. fleax. It is probably connected with A. S. feax, hair. Cp. fix, fur of a hare (Dryden); Prov. Eng. flock, down of rabbits. The A. S. had flax-fote = web-footed, so that there must have been a verb corresponding to O. N. fletta, to weave.

Flikeryng, fluttering: B 1104. A. S. flycerian, to flicker; Ger. flackern, to flare.

Flotery, wavy, flowing: B 2025. (Tyrwhitt renders it floating.) Flotery bard = a long, flowing beard. In Early Eng. Alliterative Poems we find the phrase floty valez (vales), where floty has the same sense as flotery. Ger. flotern, fluten, to flutter.

Flough, Fleigh, flew: C 410.
Flour, flower: B 124.
Flowen, pret. pl. flew: C 570.
Floydynge, playing on a flute: A 91. O. Fr. flabute, floute, Fr. flûte, a flute; O. Fr. flagoler, to pipe, whence flageolet.

Folk, people: A 25.
Folwe, to follow: B 1509.
Fomy, foamy, foaming: B 1648.
Fond, found, provided: c 9.
Fou, Fo, foe, enemy: A 63. A. S. féa, enemy. See Fend.


For, (1) because, A 443; (2) 'for al,' notwithstanding, B 1162.

For, for fear of: A 276, C 297.
Forbere, to forbear: B 27.
Forblak, very black: B 1286.
Forndo, to ruin, destroy: B 702.
Forgette, to forget (p.p. forgeten, foryeten): B 2196.

Forheed, forehead: A 154.
Forneast, pre-ordained: C 396.
Forneys, furnace: A 202. Fr. fournaise, It. fornace, Lat. furnus, an oven.

For-old, very old: B 1284.
Forpyned, wasted away (through
pine or torment), tormented: A 205. See Pyne.

Fors: c 121. 'Do no fors of' = make no account of.

Fors, force: B 1865.

Forslouthe, to lose through sloth: c 276.

Forster, a forester: A 117.

Forther, further: A 34. A. S. furthra. The O. E. forthere signifies also fore, front. The root fore occurs in former, foremost.

Forthermore, furthermore: B 211.

Forthren, to further, aid. A. S. fyrthrian, to promote, support: B 279.

Forthy, therefore. -thy=the ablative case of the def. article.

Fortune, to make fortunate, to give good or bad fortune: A 417, B 1519.


Forwetyng, foreknowledge: c 422. See Wite.

Forwot, foreknow: c 413.

Foryete, forget: B 1024. See Forgete.

Foryeve, to forgive: A 743, B 960.

Fother, a load, properly a carriage-load: A 530, B 1050. It is now used for a certain weight of lead. A. S. fother, O. Du. voeder, Ger. Fuder.


Foul, Fowel, a bird, foul: A 9, 190; B 1579. A. S. fügel, a bird.

Founden, p.p. found: B 754.

Foundre, to founder, fall down: B 1829. O. Fr. fondr, to sink, fall down.

Foyne, Foynen, to make a pass in fencing, to push, foine: B 796, 1692. O. Fr. joindre, soigner, to feign, make a feint.


Fre, free, generous, willing: c 94.

Frodd, freedom, liberality: A 46.

Freend, Frend, a friend: A 299, B 610. 'The English friend is a participle present. The verb frijon, in Gothic, means to love, hence frijon, a lover. It is the Sanskrit prā, to love?' (Max Müller.)

Frendly, Frendlych, friendly: B 794, 1822.

Frendschipe, friendship: A 428.

Frere, a friar: A 208.

Fresch, Fressh, Fresshe, fresh: A 365, B 1518. A. S. fersc, O. N. friskr. The Eng. frisk, frisky, are from the same source.


Fro, Froo, from: A 324. O. N. fra, from. It still exists in the phrase 'to and fro,' and in forward and forward (bold).

Frothen, to froth, foam: B 801.

Fuld, filled full: B 82.

Fume, effects of gluttony or drunkenness: c 104. Hence the use of fume in the sense of 'the vapours, dumps.' Cp. 'Some (bees are) angry, fumish, or too teastive.' (Topsell's Serpents, p. 66.)

Fumetere, name of a plant, fumitory: c 143.

Fyled, cut, formed: B 1294.

Fyn, fine: B 614.

Fynde, to invent, provide: A 736.

Fyr, fire: B 2084. Fyry, fiery: B 706.

Fyr-reed, red as fire: A 624.

G.

Gabbe, to lie: c 246. A. S. gabban, O. N. gabba, to lie, jest; O. N. gabb, a jest. We have the same root in gapple, gibberish.

Gadere, Gadre, to gather: A 824.
Galyngeale, sweet cyperus: A 381.
Game, pleasure, sport: b 948. A.S. gamen, O. Fris. game, sport; A. S. gamenian, to sport.
Gamede, verb. impers. pleased: A 534.
Gan (a contraction of began) is used as a mood auxiliary, e.g. gan espye = did see, b 254; began, b 682.
Gapyng, having the mouth wide open, gaping: b 1150. A.S. gæp-pan, O.N. gàpa, Ger. gaffen, to stare (i.e. with open mouth). Gasp is a sibilated form of the same root. Cp. O.E. galping, gaping; O.Du. galpen, to yawn, gape; O.N. glápa, to stare; Eng. gulp.
Garget, the throat: c 514. Fr. gorge, a throat; It. gorgo, a gurgule; Ger. Gurgel, the gullet, throat.
Garleek, garlick, A 634: the spear-plant, from A.S. gar, a spear, leac, an herb, plant, leek. We have the second element in other names of plants, as hemlock (O.E. hemlick), charlock, barley (O.E. berlie, from bere, barley).
Gaste, to terrify. See Agast.
Gastly, horrible: b 1126. See Agast.
Gat, got, obtained: A 703, 704.
Gattothed (having teeth far apart), lascivious: A 468. Du. gat, a hole. It is sometimes written gaptoothed, and gagtoothed = having projecting teeth, which also signifies lascivious. 'If shee be gagge-toothed, tell him some merry jest, to make her laughe.' Lyly's Euphues, ed. Arber, p. 116.
Gaude grene, a light green colour: b 1221. 'Colour hit gaude grene.' (Ord. and Reg. p. 452.)
Gayler, a gaoler: b 206. It. gaiola, Sp. gayola, a cage.
Gayne, to avail: b 318. O.N. gegen, to meet, to aid; O.N. gagn, A.S. gegen, against; whence ungainly.
Gaytres berys, berries of the dog-wood-tree, cornus foemina.
Geere, manner, habit: b 514, 673. See Gere.
Gees, geese: c 570.
Geet, jet: c 39. Fr. jaiet, Lat. gages. Used for beads, and held in high estimation. Bp. Bale makes allusion to this in Kyenge Johan. p. 39: 'Holy water and bredde, shall dryve away the devyll; Blessynges with black bedes will help in every evyll.'
Gentil, noble: A 72.
Gentilesse, gentleness: c 475.
Gepoun, Gypoun, a short cassock: A 75, b 1262.
Ger, gear: b 1322. See Gere.
Gere, gear, all sorts of instruments, tools, utensils, armour, apparel, fashion: A 352, b 158. A.S. gearuan, clothing; gearwian, to prepare, whence Eng. yare.
Gerful, changeable: b 680. See Gery.
Gerland, a garland: b 196.
Gerner, a garner: A 593. Fr. grenier, garner, corn-loft; grene, grain. (Cotgrave.)
Gery, changeable: b 678. Fr. girer, to turn round; Lat. gyrare.
Gesse, to deem, suppose, think, guess: A 82, 118. Du. gissen, Sw. gissa, Dan. gisse, to believe, suppose.
Get, fashion, mode: A 682. O. Fr. get, contrivance.
Giggyng, clattering: b 1646.
Gile, guile: b 1738. O. Fr. guille, deceit, of the same origin as Eng. wile, wily.
Gilteles, free from guilt, guiltless: b 454.
**GLOSSARY.** 189

Gipser, a pouch or purse: A 357. Fr. gibbecière, a pouch, from gibbe, a bunch.


Girdel, Girdel, girdle: A 358.

Girt, pierced through: B 152. Thúrbg-girt, pierced through, is used also by Surrey.

‘With throat ycut he roars, he lieth along,

His entrails with a lance through-gyrded quite.’ (Poems, p. 215, ed. Bell.)

The O. E. girde, or gride, signifies also to strike, and may be connected with O. E. yard (as in yard-measure), Du. garde, Ger. Gerte, a rod.

Gise, fashion, way: A 663.

Gladen, to console, gladden: B 1979.

Gladere, sb. one who makes glad, B 1365; adj. more glad, B 2193.

Glaryng, staring (like the eyes of the hare). Norse glória, to stare.


Cp. O. N. gloða, to burn, glou; glod, a live coal; Ger. glüden, to glow; gluth, hot coals.

Gliteren, to glitter, shine: B 2032. O. N. glítra, to glitter.

Glowen, to glow, shine; Glowe-den (pl. pret.), shone, B 1274; Glowyn, fiery. See Gleed.


Gobet, piece, morsel, fragment: A 696. Prov. Eng. gob, Gael. gob, the mouth; whence gobble, gabble, &c.

Godhede, godhead, divinity: B 1523.


Gon, to go: A 12, 377. See Go.

Gonne (pl. of gan), began, did: B 800.

Good, property, goods: A 581.

Goost, ghost, spirit: A 205.

Goot, a goat: A 688.

Gooth, goes: B 213.

Gowne, Gowne, a gown: A 93. It. gonna, Mid. Lat. guna, gouna.

Governance, management, control, management of affairs, business matters: A 281, B 455, C 45. Also = self-control, virtuous conduct:

‘Grace groweth after governance

Is an old said saw in each place.’ (Becon.)

Governyng, control: A 599.

Graunte, grant, permission: B 448.

Graunte, to grant, consent to: A 786.

Grauntynge, consent, permission: B 1581.

Gree, the prize, grant: B 1875. Lat. gratus, Fr. gré, will, liking, consent.

Greece, grease: A 135.

Greene, Grene, green: A 103. A. S. gréne.

Greet, Gret (def. form and pl. greete, grete), great (comp. gretter, superl. gretteste): A 84, 137, 120, 197; B 5, 218, 559.

Greve, to grieve. Agreve, B 1199.

Greve, a grove: B 63. This form is used by some of the Elizabethan poets.

Greyn, grain: A 596.

Griffoun, a griffin: B 1275.

Grim, Grym, fierce: B 1661. A. S. grimm, fierce, furious; Du. grimm-en, to snarl; It. grima, wrinkled; Fr. grimace, a wry mouth, grimace.

Grisly, horrible, dreadful, B 505; from O. E. grise, agrise, to terrify. A. S. agrisan, to dread, fear; Ger. grausen, to shudder at; O. Du. grijzen, Prov. Eng. gryze, to snarl, grind the teeth.

GLOSSARY.

Groppe, to try, test: A 644. It signifies originally to feel with the hands, to grope (A.S. grāpian, O.N. greipja. Cp. grobble, grip, grasp, &c.); hence to probe a wound, to test, put to the proof.

Grote, a great: c 138.

Groynngh, stabbing: B 1602. Tyrwhitt renders it 'discontent.'

Grucchen, to murmur, grumble, grudge: B 2187. Fr. groucher, to murmur. Gr. γρυδέων, to murmur, mutter.

Gruf, with face flat to the ground: B 91; whence Eng. grovelling, grovel. O.E. grovelinges, gruflinges, O.N. grufa, to stoop down. Liggja á grufa, to lie with the nose to the ground.

Grys, fur of the gray rabbit: A 194.

Gulde, or Golde, a flower commonly called a turnsol: B 1071. Fr. goudé, a marigold, so called from its golden colour. See note, p. 153.

Gult, Gylt, guilt, conduct which has to be atoned for by a payment: C 552. A.S. gild, a money payment; Swiss gult, Dan. gjeld, a debt. Cp. A.S. gildan, Ger. gelten, to pay, yield.

Gulty, guilty: A 660.

Gurles, young people, either male or female: A 664. Low Ger. gôr, göre, a child. The O.E. wencb-el, a boy, is our word wench.

Gye, to guide: B 1092. Fr. guider, guier.

Gylt, guilt: B 907. See Gult.

Gynglen, to jingle: A 170.

Gynne, to begin: B 2160.

Gyse, guise, fashion, mode, wise, b 135, 350. Fr. guise, Welsh gwís, Ger. Weise, Eng. wise, mode, fashion.

H.

Haberdasshere, a seller of hats: A 361. 'The Haberdasher heapeth wealth by bates.' (Gascoigne, The Fruites of Warre.) See note, p. 132.

Habergeon, Habergoun, a diminutive bauberk, a small coat of mail: A 76, B 1261. O. Fr. bauberc, O.H. Ger. balbersonic, A.S. bealsbeorg, a coat of mail, from baels, the neck, and beorgan, to cover or protect.

Hade = O.E. baveode (sing.), had: A 554.

Hakke, to hack: B 2007. Du. backen, Ger. backen, to cut up, chop; Dan. bakke, to peck; Fr. bacher, to mince; whence Eng. bash, batch, batchet.

Halves, saints: A 14. A.S. balga, a saint (as in 'All Hallows' E'en'), from hál, whole.

Ham, a hammer: B 1650.

Han = haven, to have: A 245.

Happe, to happen, befall: A 585. Whence happy, mis-bap, per-baps, may-bap. O.E. happen, happy; O.N. bopp, fortune; W. bap, luck.

Hardily, certainly: A 156.

Hardynesse, boldness: B 1090.

Harried, harried, taken as a prisoner: A 1868. Fr. barier, to hurry, harass, molest. (Cotgrave.)

Harlot: A 647. This term was not confined to females, nor even to persons of bad character. It signifies (1) a young person; (2) a person of low birth; (3) a person given to low conduct; (4) a ribald. W. berlod, berlawd, a youth.

Harlotries, ribaldries: A 561.

Harnays, Harneys, Herneys, armour, gear, furniture, harness: B 148, 755. O.Fr. barneis, Fr. barnois, all manner of harness, equipage, furniture; Ger. Harnisch, armour.

Harneysed, equipped: A 114.

Harre, a hinge: A 550. A.S. beor, beoru, O.E. berre, a hinge.
Harrow, a cry of distress: c 225.
O. Fr. barau, bare! Crier baro sur, to make hue and cry after.
O. H. Ger., baren, to cry out;
Scottish barro, a cry for help.

Hauberk, a coat of mail: b 1573.
See Habergeon.

Haut, (1) a district, (2) custom,
practice, skill: A 447. Breton bent,
a way; Fr. banter, to frequent.

Heide, Heed, Heede, head: A 198, 455.
A. S. beafod, O. Du. beofd, head; Scottish baffet, side of the head.

Heeld, held: A 337.

Heep, heap, assembly, host: A 575.

Heer, Heere, Here, hair: A 589.
A. S. bér, hér.

Heere, to hear: A 169, c 431.

Heete, to promise: B 1540. A. S. beitan, O. Sax. betan, O. N. beita, to call, promise.

Heeth, Heethe, a heath: A 6.
A. S. bétb, heath; Goth. baithi, the open country; O. N. beidi, a waste; Ger. Heide, a heath; whence heathen, boyden (O. Du. byden, a clown, rustic).

Hegge, a hedge: c 397. A. S. begge, Ger. Flag, a bush, shrub, hedge. We have another form of the root in hau-thorn (A. S. baga, a hedge), and in the local name Hays; 'Broken hays' (Oxford).

Heigh, Heygh, Heih, high, b 207; great, b 940.

Heigher, upper: A 398.

Hele, health: B 413. A. S. bél, whole; bel, bélu, health.


Hem, them: A 18.

Hemself, themselves: B 396.

Hemselve, Hemselven, themselves.

Heng (pret. of bonge), hanged: A 160, 358.

Henne, hence: 1408. O. E. bennes, bens. A more modern form is our hence.

Hente, Henten, seize, take hold of, get: A 299, 698; B 46. (Pret. bent, B 442; p. p. bent, B 723.)
A. S. bentan.

Her, here: B 933.

Heraude, a herald: B 159, 1675.
Fr. bérauld, beraut, from O. H. Ger. baren, to shout.

Herbergage, Herbergh, lodging, inn, port, harbour: A 403, 765, c 169. A. S. here, an army, and beorgan, to protect, defend. 'A good harborough for the ship.' (Hakluyt's Voyages, iii. p. 35.)

Herd, haired: B 1660.

Herde, a herd, keeper of cattle, a shepherd: A 603. A. S. byrde, a keeper, guardian; Ger. Hirt, a herdsman; O. N. birða, to keep guard.

Here, Heer, hair: A 555, B 1285. See Heer.

Here, their, of them: A 11, B 320.
Here aller = of them all: A 586.

Herknen, to hark, hearken, listen: B 668, 985, 1674.


Hert, a hart: B 831.

Herte, a heart: A 153.

Herte-spon: B 1474. The provincial heart-spoon signifies the navel. Tywhitt explains it as 'the concave part of the breast, where the lower ribs unite with the cartilage ensiformis.'

'... He that undoes him (the deer),
Doth cleave the brisket-bone, upon the spoon,
Of which a little gristle grows.'
(Sad Shepherd, act i. sc. 6.)

Hertely, heartily: A 762.
GLOSSARY.

Hest, command, bebest: b 1674. A. S. baes, from bátan, to com-
mand.


Hethenesse, the country inhabited by the heathens, A 49; in con-
tr distinction to Christendom.

Heve, to heave, raise: A 550. Heve of= to lift off (pret. haf, hof; Eng.
boye). A. S. hebben, O. Fris. beva, to heave, lift.

Hevenlyche, heavenly: b 197.

Hew, Hewa, colour, complexion, hue: b 506. Hewes, colours for painting: b 1230. A. S.

Hewe, to cut: b 564. A. S. beawian, Ger. bauen.

Hewed, coloured: c 49. See Hew.

Hey, Heye, Heygh, Heyh, high, highly: A 316. A. S. beb.

Hider, hither: A 672.

Hidious, hideous: b 1120. Hiddenly, hideously: b 843. O. Fr.
hide, bisde, bidour, bisdour, dread.

Hight, Highte, was called, prom-
ised: A 616, 719, b 333, 1614.
A. S. bebt, bêt; pret. of bátan, to command, promise. The proper
preterite of bátan (Ger. beissen), to call, be called, was batte; so
two distinct verbs have been con-
founded.

Highte. ‘On bighte’ aloud: b 926.

Hih, Hihe, high: b 1605.

Hiled, hidden, kept secret: c 235.
A. S. belan, to cover, conceal; Prov. Eng. bele, hill (Ger. büllen, to
cover, wrap); whence Eng.
bull, cod of pease.

Himselfe, Himselfen, dat. and acc. of himself: A 184, 528.


Hire, her: A 120.

Hit, it: A 345.

Ho, Hoo, an interjection com-
manding a cessation of anything: b 848, 1675. Cp. the carter’s
wboa! to his horse to stop.

Hold, ‘in hold,’ in possession, cus-
tody: c 54. A. S. ge-bald, O. N. bald, custody, hold; A. S. bealdan, bal-
dan, to hold, retain.

Holde, Holden, behelden, b 449; esteemed, held, A 141, b 832, 1861.

Holly, wholly: A 599. See Hool.


A. S. bolt, O. H. Ger. bolz, a wood. Holt is still used in some
parts of England for an orchard
or any place of trees, as a cherry-
bolt, an apple-bolt. In Norfolk
a plantation is called a bolt, as
nut-bolt, osier-bolt, gooseberry-bolt.

It occurs frequently as an element
in local names, as Holt, a wood
near Havant (Hants); Knock-
bolt, a wood near Tenterden
(Kent).

Holwe, hollow: A 289. A. S. bol,
a hole; bolb, a ditch; Low Ger.
bolig, hollow. The termination
-we or -ow had originally a dimin-
utive force.

Hom, home; Homward, home-
ward: b 1881, 2098.

Homicides, murderers: c 403.

Hond, Honde, hand: A 108.

Honest, creditable, honourable, be-
coming: A 246.

Honge, Hongen, to hang (pret.
beng): b 638, 1552.

Honte, Honter, a hunter: b 780,
820.

Honte, Honten, to hunt: b 782.
On bontyng = a-hunting: b 829.

Hoo. See Ho.

Hool, Hoole, whole: A 533. A. S.
bál, whole, sound; whence whole-
some, boly, &c.

Hoom, home: A 400. Hoomly,
GLOSSARY


Hoost, host: A 751.


Hoppesteres, (applied to ships), warlike: B 1159. -ster is a termination marking the feminine gender, as in modern Eng. spinster.

Hors, horse: A 74. Pl. bors, horses, A 508, B 1634.

Hostelrie, Hostelrye, an hotel, inn: A 23, 722. Fr. hôtel, O. Fr. hostel, Mid. Lat. hospitale, a hostel, inn (whence Eng. hospital), from Lat. hospes, a guest.

Hostiller, innkeeper: A 241. Fr. hôtelier.

Hote, hot. See Hoot.

Hote, to be called: B 699. See Heete, Hight.

Hous, Hows, house: A 343.

Houshaldere, householder: A 339.

Housbondry, economy: c 8.

Howpede, = bouped, whooped: c 579. Fr. bouper, to call out.

Hooping-cough is properly whooping-cough. A. S. wop, outcry, weeping; Fris. wopa, to call.

Goth. wopjan, to crow as a cock; O. N. op, cry, clamour.

Humblesse, humility: B 923.

Hunte, a hunter: B 1160.

Hunteresse, a female hunter: B 1489.

Hurtle, to push: B 1758. Fr. bouter, Du. borten, to dash against.

Hurt, burl, are connected with the root bort.

Hust, hushed: B 2123.

Hye, Hyhe, high, highly: B 39, 1217.

Hye, haste, B 2121; to hasten, B 1416. In bye = in haste, hastily.


Hyne, hind, servant: A 603. A. S. bina, bine, a servant, domestic; bige, biwa, family; whence hive.

Hynge (pl. pret. of bongen), hung: A 677.

I.

I, a prefix used to denote the past participle (like the modern German ge), as in the following words:—

I-been, been, c 476; I-bete, ornamented, B 121; I-bore, borne, carried, A 378; I-born, born, B 161; I-bounde, bound, B 1293; I-bounded, bound, B 291; I-brent, burnt, c 544; I-brought, brought; I-caught, caught, B 1093; I-chaped, having chapes or plates of metal at the point of a sheath or scabbard (Sp. chapa), A 366; I-cleped, called, B 9; I-clenchbed, fastened, clinched, B 1133; I-doo, I-doon, done, B 167, 1676; I-drawe, drawn, B 1784; I-falle, fallen, A 25; I-fettered, fettered, B 371; I-found, found, C 361; I-go, I-gon, I-goon, gone, A 286; I-lad, led, A 530; I-lift, left, B 1888; I-knowe, know, A 423; I-logged, lodged, C 171; I-mad, I-maad, I-maked, made, B 1207, 2236; I-pynted, painted; I-pynched, plaited, A 151; I-proved, proved, A 485; I-ronne, run, A 8, clotted, B 1307; I-sayled, sailed, C 279; I-schadwed, shaded, A 607; I-schave, shaven, A 690; I-schevere, shriven, A 226; I-set, set, appointed, B 777; I-sborn, shorn, cut, A 589; I-skalded, scalded, B 1162; I-slawe, I-slayn, slain, B 85; I-styked, pierced, stabbed, B 707; I-swores, sworn, B 274; I-taught, taught, A 127; I-warned, warned, C 411; I-wedded, wedded, B 2240; I-write, I-writen, written, A 161; I-wrye, covered, B 2046.
GLOSSARY.

Iliche, Ilike, alike: b 681, 1668.
Ilike, same: a 64, 175. A. S. ylc.
Cp. 'of that ilk.'
In, Inne, house, lodging, inn: b 1579, c 206.
Inequal, unequal: b 1413.
Inne, adv. in: a 41, b 765.
Inned, lodged, entertained: b 1334.
Inough, enough: a 373.
Iwis, Iwys, indeed, truly: c 378, 621. (It is often contracted to wis.) A. S. gewis.

J.
Jalous, jealous: b 471.
Jangle, to prate, babble: c 614.
Jangler, a prater, babbler: a 563.
O. Fr. jangler, to prattle. jest, lie.
It is perhaps connected with jingle.
Jape, a trick, jest: a 705, c 27.
Jape, to befool, deceive: b 871.
Fr. japper, to yelp. It is probably connected with Eng. gabble, gabbe, &c.
Jolitee, joyfulness: a 680, b 949.
Journey, a day's journey: b 1880.
Juge, Jugge, a judge: a 814, b 854. Fr. juge, Lat. iudex.
Juggment, judgment: a 778.
Juste, Jousten, to joust, tilt, engage in a tournament: a 96, b 1628. Fr. joust, to tilt; Eng. jostle.
Justes = joust, a tournament: b 1862.
Juwyse, judgment: b 831. Fr. juise, judgment, from Lat. judicium.

K.
Keep, Keepe, Kepe, care, attention, heed. Take keep = take care: a 397, 503; b 531.
Keepe, Kepe (pret. kepte, p.p. kep), to guard, preserve, take care (as in I kepe nat = I care not): a 276, b 1380. A. S. cēpan.
Kembd, (p.p. of kembe), combed, neatly trimmed: b 185.
Kempe, shaggy, literally crooked: b 1276. Cp. the phrase 'clean cam,' Coriol. iii. i. 304. See note, p. 155.
Kene, Keen, sharp: a 104.
Kervere, a carver: b 1041.
Kervyng, cutting, carving: b 1057. See Carf.
Keverchef, a kerchief: a 453.
Knarre, a knotted, thick-set fellow: a 549. Cp. O. E. gnarr, a knot; gnarled, knotted; Swed. knorla, to twist.
Knarry, full of gnarrs or knots: b 1119.
Knighted, knighthood: b 1931.
Knobbe, a pimple: a 633.
Knowe, pp. known: b 345, 1442.
Knyf, a knife: b 1141.
Kyn, kine: c 11.
Kyndled, lighted: b 1437. O. N. kynda, to set fire to; kynnel, a torch; whence Eng. canal coal.
Kynrede, kindred: b 428. A. S. raden. The affix -rede is equivalent to -ship, and occurs in batred. The O. E. has frend-reden, friendship; fo-reden, enmity.
Laas, Las, a lace, belt: B 1093. Fr. laque, Prov. Fr. laz (Lat. laqueus), a lace, snare.

Laas, net, snare: B 959.

Lacert, a fleshy muscle, so called from being shaped like a lizard: B 1895 (Lat. lacerta).

Lad (p.p.), B 1762; Ladde (pret.), B 588; led, carried.

Lafte (pret. sing.), A 492; Laften (pret. pl.), B 34, left, ceased. Cp. the phrase ‘left off.’

Lak, want, lack: C 24. Du. lak, fault, want.

Lakke, to lack, be wanting: B 1422.

Langage, language: A 211.

Large, adj. free, A 374; adv. largely. Chaucer says, ‘at his large,’ B 425, where we should say ‘at large.’

Las, snare. See Laas.

Lasse, less: B 898.

Lasyng, lacing, fastening: B 1646. See Laas.

Lat, imp. let, A 188; lat be, cease.

Late, lately, recently. ‘Late comen; ‘late ischave: A 77, 690.

Latoun, a kind of brass, or tinned iron, latten: A 699. Fr. laiton, brass; It. latta, tin-plate.

Launde, a plain surrounded by trees, hunting-grounds: B 833. Cot-grave has ‘lande, a land or launde, a wild untilled shrubberie or bushy plane.’ It seems to be, with a difference of meaning, our modern word lawn. Welsh llan, a clear space. Shakespeare uses the word in 3 Henry VI. iii. 1:

‘Under this thick-grown brake
we’ll shroud ourselves;
For through this laund anon the
deer will come.’

Laurer, a laurel: B 169. ‘In a fayre fresh and grene laurere.’ (Lives of Saints, Roxb. Club, p. 51.)

Lawghe, to laugh: C 267.

Laxatif, Laxatyf, a purging medicine: C 123.

Laynere, a lanner or whiplash: B 1646. Fr. lanière, a thong, laniard; lanier, lash of a whip.

Lazar, Lazer, a leper: A 242, 245.

Leecheart, the skill of a physician, B 1887; from leche, a physician. A. S. léce, a leech, physician.

Leede (dat.), a cauldron, copper: A 202. It also signifies a kettle. Gael. lucbd, a pot, kettle.

‘Mow haulm to burn,
To serve thy turn,
To bake thy bread,
To burn under lead.’ (Tusser.)

Leef (pl. leves, leoves), leaf: B 980.

Leef (def. form voc. case leve), dear, beloved, pleasing: B 278, 979. ‘Be him lothe or leef’ = be it displeasing or pleasing to him. A. S. leof, dear; Eng. lief, liever.

Leeme, gleam; C 110. A. S. leóma

Leep, leaped: B 1829.

Leere, Lere, to learn; C 286. A. S. lóran, to teach; lár, doctrine, lore.


Leesyn, loss: B 849.


Leeve, believe: B 2230.

Leif, imp. leave: B 756.

Lene, to lend, give: A 611, B 2224. A. S. lænan, to give, lend; lan, a loan; Ger. leiben, to lend.


Lenger, Lengere, longer: A 330, 821.

Lepart, a leopard: B 1328.

Lere. See Leere.

Lerne, to learn: A 308.
GLOSSARY.

Lese, to lose: b 357. See Leese. Lest, Leste, least: b 263. Leste, List, Lust, pleasure. delight: a 132, b 493. A. S. lyst, lust, desire, love; lystan, lustan, to wish, will, desire; Eng. list, listless, lust, lusty.

Leste, Liste, Lyste, Luste, vb. impers. please (pret. leste, liste): a 583, 750; b 194. 'Me list' = it pleases me; 'him luste' = it pleased him; 'hem lest' = it pleased them; 'us lest' = it pleased us.

Lesynges, leasing. lies: b 1069. A. S. leas, false, loose; leasing, falseness; Goth. laus, empty, vain; whence the affix -less.

Lete, Lette, to leave: b 477. 'Letten of' = refrain from: b 459. See Leef.


Lette, delay, hindrance. See previous word.

Letuaries, electuaries: a 436.

Lever, rather (comp. of leef or lief): a 293, c 300. 'Him was lever' = it was more agreeable to him, he would rather.

Lewed, Lewd, ignorant, unlearned. Lewed-man, a layman: a 502. A. S. lewed, pertaining to the laity; A. S. leod, people; Du. late, a peasant; Ger. Leute, people. (Eng. lad, lout, belong to this family of words.) 'It is not meet for the lewed people to know the mysteries of God's word.' (Becon, Acts of Christ, p. 527.)


Leyser, leisure: b 330. Fr. loisir, from Lat. licere.

Licenciat, one licensed by the Pope to hear confessions in all places, and to administer penance inde-pendently of the local ordinaries: a 220.

Liche-wake, the vigil, watch, or wake held over the body of the dead: b 2100. A. S. lic, Ger. Lichw, Goth. leik, a corpse; whence lich-gate, the gate where the corpse is set down on entering a churchyard, to await the arrival of the minister.

Licour, liquor: a 3.

Liefe, beloved: c 59. See Leef.

Lif, Lyf, life: b 1918.

Ligge, to lie: b 1347. A. S. licgan, to lie, from lecgan, to lay.

Lightly, (1) easily, (2) joyfully.

Lik, Lyk, like: b 443.

Like, vb. impers. to please: a 777.


Liste, See Leste.

Listes, Lystes, lists, a place enclosed for combats or tournaments: b 1687. 'Barres (= barriers) or lists.' (Cowles's Interpreter, 1701.)

Litarge, white lead: a 629.


Lith, lies: b 360.

Lith, a limb, any members of the body: c 55. A. S. lib, Ger. Glied, a joint, limb; Norse, lide, to bend the limbs, whence Eng. libe, lissome.


Lodemenage, pilotage: a 403. Used in this sense in 3 George I., c. 13. Courts of Lodemenage are held at Dover for the appointment of the Cinque Port pilots. See Loodesterre.

Logge, Loge, to lodge. sb. a lodging, inn: c 33, 176. Loggyng, lodging: c 175. Fr. loge, a hut or small apartment; loger, to sojourn.
GLOSSARY.

Loken, to see, look upon: B 925.
Loken, locked, enclosed: C 55.
Lokkes, locked, (of hair), curls: A 81.
Lokyng, appearance, sight: B 1313.
Longe, Longen, to belong: B 1420.
Longe, Longen, to desire, long for: A 12.
Longes, lungs: B 1894.
Loode, a load: B 2060.
Loodestere, a loadstar, the pole-star: B 1201. The first element is the A. S. ldd, away, from lædan, to lead, conduct. It occurs again in loadstone; lode, a vein of metal ore; O. E. lode-men, loders, carriers, pilots; lode-ship, a kind of fishing-vehicle mentioned in early statutes; Prov. Eng. loads, ditches for straining away the water from the sows; loadstone, a leading stone for drains.
Loor, Loore, Lore, precept, doctrine, learning: A 527. See Leere.
Lordynes, lordlings (a diminutive of lord), sirs, my masters: A 761.
Lorn, lost. See Leese.
Los, loss: B 1685.
Losengour, a flatterer, liar: C 505. O. Fr. losengier.
Losten (pl. pret.), lost. See Leese.
Loth, odious, hateful, disagreeable, load, unwilling: A 486, B 979.
Lovyere, a lover: A 80.
Lowde, loud, loudly: C 542.
Luce, a pike: A 350.
Lust, pleaseth. See Leste.
Lust, pleasure: A 192.
Luste, pleased: A 102.
Lustynesesse, pleasure: B 1081.
Lyf, life: A 71.
Lyffy, lifelike: B 1229.
Lyggen, to lie, 3 pl. pres.: C 404.
Lyk, like, alike: A 590.
Lymes, limbs: B 1277.
Lymytour, a friar licensed to ask alms within a certain limit: A 209.
Lyn. pl. lie: C 404.
Lynage, Lyne, lineage: B 252, 693.
Lynd, linden-tree, lineage: B 2064.
Lystes. See Listes.
Lytt, Lyte, little: B 335.
Lyve. See Live.
Lyves, alive, living: B 1537.

M.

Maat, dejected, downcast: B 98. Fr. mat, faded, quelled; Sp. matar, to quench, kill; cp. Du. mat, exhausted; Ger. matt, feeble, faint.
Maister, Mayster, a master, chief, a skilful artist: A 261, 576. Maister-streete = the chief street: B 2044.
Maistre, skill, power, superiority: A 165.
Make, a companion or mate: B 1698. A. S. moca, a companion; O. N. maki, a spouse; Eng. match.
Male, a portmanteau, bag, mail: A 694. O. Fr. male, a great budget. Fr. malle.
Manace, Manasyng, a threat, menace: B 1145, 1178. Fr. menace, Lat. minae, minagiae, threats.
Mancioun, a mansion: B 1116.
Maner, Manere, manner, kind, sort: A 71, 858, B 1017, C 26. 'A maner dey' = a sort of dey, or farm-servant.
Manhede, manhood, manliness: A 756.
Mantelet, a little mantle, a short mantle: v 1305.

Manye, mania, madness: v 516.

Many oon, many a one: A 317.

Marchaunt, a merchant: A 270.

Marschal, marshal of the hall: A 752. Mid. Lat. mariscalus, Fr. maréchal, the master of the horse; O. Ger. mäbre, a horse, and schalk, a servant. 'The marshal of the hall was the person who, at public festivals, placed every person according to his rank. It was his duty also to preserve peace and order. The marshal of the field presided over any out-door games.' (Halliwell.)

Martirdam, torment, martyrdom: b 602.

Martyre, to torment: b 704.


Mase, a wild fancy: c 273. O. N. masa, to jabber, chatter; Norse, masast, to drop asleep, to begin to dream; Prov. Eng. mazle, to wander, as if stupefied. Cp. the phrase 'to be in a maze.'

Mateere, Mater, Matere, matter: A 727, b 401.

Matrimony, matrimony: b 2237.

Maugre, MAwgre, in spite of: b 311, 1760. Fr. malgré, against the will of, in spite of; mal, ill, and gré, will, pleasure.

Maunciple, an officer who has the care of purchasing victuals for an Inn of Court or College: A 544. Lat. manceps, a purchaser, contractor.

Maydenhode, maidenhood: b 1471.

Mayntene, Maynteyne, to maintain: b 583.

Mayst, mayest. See Maist.


Mede, a mead or meadow, hay-land: A 89. A. S. mæd, mædewe, a meadow; Fris. made, a low, swampy piece of ground; O. Du. mad, a marshy plot of ground. Mud, moist, belong to the same family of words.

Medlé, of a mixed colour: A 328. Fr. medler, mesler, to mix.

Meel, a meal: c 13. A. S. mæl, what is marked out, a separate part, a meal, a mark, spot. Cp. O. E. cup-mele, cup by cup; sound-mele, at intervals; Eng. piece-meal, Ger. ein-mal, once.

Meke, meek: A 69.

Mellerre, a miller: A 542.

Men, one; used like the Fr. on: A 149.

Mencioun, mention: b 35.

Mene, to mean, intend (pret. mente): A 793.

Menstraleye, minstrelsy: b 666.

Mere, a mare: A 541. A. S. mare, a mare; O. N. mar, a horse.

Merie, Mery, Merye. Murye, pleasant, joyful, merry: A 208, 757; b 641, c 251. A. S. myrg, pleasure; myrb, pleasure, joy, mirth.

Meriel, pleasantly: A 714.

Mermayde, a mermaid: c 449. A. S. mere, a lake, sea; Ger. Meer, the sea.

Merthe, Myrthe, pleasure, amusement: A 766, 767.

Mervaille, Mervaylle, marvel: c 256. Fr. merveille, Lat. mirabilis, wonderful things.

Meschaunce, mischance, misfortune: b 1151, c 280.

Mescheef, Meschief, misfortune, what turns out ill: A 493, b 468. Fr. meschef (mes = minus, less; chef = caput, head).

Messager, a messenger: b 633.
**Glossary.**

_Mester, trade, business, occupation, A 613; mester men = sort of men, b 852. Lat. ministerium, Fr. ministère, mester, occupation, art. O. Fr. menestrel, a workman, artist. See Minister._

_Mesurable, moderate: A 435._

_Met, p.p. dreamed: c 106. See Mete: b 666._

_Mete, meat, food: A 136. Cp. Goth. mats, food; O. H. Ger. maz, food, dish; Eng. mess._

_Mete, to meet: b 666._

_Mete, to dream, pret. mette. It is used impersonally as me mette, I dreamed: c 74. A. S. mætan._

_Meth, mead, a drink made of honey: b 1421._

_Mewe, a mew or coop where fowls were fattened: A 349. Mew also signified a place where hawks were confined while moulting. Fr. muer, to change; It. muta, a change; Lat. mutare, to change. We have a similar root in Du. muiten, O. E. mout, to moul._

_Meynē, household, attendants, suite, domestics: b 400, c 573. O. Fr. mesnėe, maisgnée; Mid. Lat. maisnāda (from Lat.minores natu; cp. O. Fr. mainnē, a young son), a family, household, suite._

_Middel, middle, midst: C 228._

_Minister, Mynistre, an office of justice: C 223._

_Minister meant etymologically a small man; and it was used in opposition to magister, a big man. Minister is connected with minus, less; magister with magis, more. Hence minister, a servant, a servant of the crown, a minister. From minister came the Lat. ministerium, service; in Fr. contracted into métier, a profession. A minstrel was originally a professional artist, and more particularly a singer or poet. Even in the Mystery Plays—the theatrical representation of the Old or New Testament story—mystery is a corruption of ministerium; it means a religious ministry or service, and had nothing to do with mystery. It ought to be spelt with an i, therefore, and not with a y.' (Max Müller, Science of Language, Second Series, p. 254.)

_Misboden (p.p. of misbede), insulted, injured: b 51. The root bede, A. S. beódan, = to offer, as in our phrase 'to bid the banns;' bid for a thing._

_Mischeaunce. See Meschaunce._

_Mo, Moo, more: A 544. A. S. mā._

_Moche, Mochel, Muchel, adj. much, great; adv. greatly: A 132, 258, 467, b 1992. Mocbe and lite = great and small. A. S. mycel, great, mickle._

_Modder, mother: C 475._

_Moevere, mover, first cause: b 2129._

_Mone, Moone, the moon: A 403._

_Moneth, a month: A 92._


_Cp. Eng. moody._

_Moone, a moan, lamentation: b 508. A. S. mænan, to moan._

_Morning, mourning: b 2110._

_Moot, may, must, ought (pl. pres. mooten, pret. moste, muste): A 232, 735. A. S. mōt, 1st and 3rd pers. sing.; mōst, 2nd pers.; mōton, pl.; moste, pret._

_Mor, More, greater, more: b 898._

_Mordre, sb. murder, c 201, 231; vb. to murder, c 221._

_Mordrer, a murderer: C 405._

_Mormal, a cancer, sore, or gangrene: A 386. See note, p. 134._

_Morne, adj. morning: A 358._

_Morthre, vb. to murder, c 404; sb. murder, b 398._

_Mortreux, a kind of soup or pot-tage: A 384. See note, p. 134._

_Morwe, Morwenynge, morning, morrow: A 334, 789, b 204._
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Mosel, Fr. museau, muzzle, nose of an animal: b 1293. It. musolare, to muzzle.

Most, greatest, most: A 561, b 37.

Mooste, must: A 712. See Moot.

Mot, may, must: b 27. See Moot.

Mote, pl. must: A 742.

Motteleye, motley: A 271.

Mountains, amount, value: b 712.

Mous, a mouse: b 403.

Mowe, be able: b 2141.

Murmure, murmuring: b 1601.

Murtheryng, murdering: b 1143.

Murye, pleasant, merry: b 528.

Mynde, myrrour, mynstralcye, myrour, murthryng, murmure, mowe, mote, moste, mosel, motte, motley, motleye:

M3mour, mynde, mynde, mynde, muryo, mous, naicioun, Myster, myshappe, myselven, m3mour, Mynde, Myselven,

Myselven, M3mour, mynde, Muryo, Mous, Meselven, Myster, Myshappe, Mynde, Mynd, Myselven, M3mur, Myselven,

Myst, mystere, mysselwen, mister, mynder, mynd, mynde, Mynstralcye:

Mynstralcye, minstrelsy, minstrel:

Mynstralcy, minstrelsy:

Myrour, a mirror: b 541.

Myselfen, myself: A 803.

Myshappe, to mishap, turn out badly, befall amiss: b 788.

Myster, need, necessity; b 482.

O. Fr. mester.

N.

Nacioun, nation: A 53.

Naker, a kettle-drum: b 1653.

Nam = ne + am, am not: b 264.

Namelyche, especially: b 410.

Narwe, close, narrow: A 625, c 2.

Nas = ne + was, was not: A 251.

Nat, not: A 366.

Nath = ne + bath, hath not: b 65.

Natheles, nevertheless: A 35.

Ne, adv. not, A 70; conj. nor. Ne...

... ne = neither.

Ne...

but, only: A 120.

Nedeth, must of necessity (die): b 2170.

Neede, needful: A 304.

Needely, of necessity: c 423.


Neer, Ner, near, nearer: b 581,992.

Neet, neat, cattle: A 597.

Neigh, Neigh, Neih, Neyh, nigh, near, nearly: b 472: as neib as = as near (close) as: A 588.


Ner, nearer: A 839.

Nercotyks, narcotics: b 614.

Nere = ne + were, were not: b 17.

Newe, newly, recently: A 366. Al newe = recently, lately; of newe = anew.

Nexte, nearest: b 555.

Nice, Nyce, foolish; c 494.

Night, pl. nights: c 53.

Nightertale, the night-time: A 97.

tale = reckoning, period.

Nis. Nys = ne + is, is not: b 43.

Noght, not: A 253.

Nolde = ne + wolde, would not: A 550.

Nombre, number: A 716.

Nomoo, no more: A 101.

Non, Noon, none: A 178.

Nones, nonce: A 379, 523.

Nonne, a nun: A 119.

Noot, Not = ne + wot, know not, knows not: A 284, b 181, 482.

See Wost.

Noote, a note (in music): A 235.

Norice, nurse: c 295.

Norisching, Norischyne, nutrient, nurture: A 437, b 2159.


Not = ne + wot, knows not: b 405.

Notabilite, a thing worthy to be known: c 388.

Not-heed, a crop-head: A 109.

Cp. nott-pated, i Hen. IV. ii. 4.

Nother, neither, nor: b 513.

Nothing, adv. not at all: b 647.

Nought, not: A 107. A. S. nauht = ne + a + wbit, not a whit.

Nouthe = nou + the = now + then, just now, at present. As nowbe = at present: A 462. A. S. thwa, then.

Nygard, a niggard: c 95. O. E. nig, niggon, a niggard; Norse, nyggja, to gnaw, scrape; Sw. njugga,
to scrape up (money); *njugg, sparing.

O.

O, one: b 354.

Obeissance, Obeisaunce, obedi- ence: b 2116.

Observaunce, respect: b 187, 642.

Of, off: b 1818

Offende, to hurt, injure, attack: b 51.

Offensioun, offence, hurt, damage: b 1558.

Offertorie, a sentence of Scripture said or sung after the Nicene Creed in the Liturgy of the Western Church: A 710.

Offryng, the alms collected at the Offertory: A 450.

Ofte sithes, oftentimes: A 485.

Oghte, ought: A 660.

Ok, Ook, an oak: b 1432, 2159.


On and oon, one by one: A 679.

Ony, any: A 552.

Oonely, Only, B 515.

Orpye, opium: B 614.

Or, ere, before: A 36, B 771. So Ps. xc. 2. 'Or ever' = ere ever.

Or, or = either... or: b 627, 628.

Ora-tory, a closet set apart for prayers or study: b 1047. 'Ora- torys... wherein our prayers may the sooner be heard and the better accepted.' (Becon's Acts of Christ, p. 533, Parker Soc.)

Ordeyne, to ordain: b 1695.

Ordynaunce, plan, orderly dis- position: b 1709.

Orisoun, prayer, orison: b 1514.

Orlogge, a clock: c 34.

Oth, an oath: A 810.

Oughne, own: c 134.


Outrely, utterly, wholly: c 408.

Out-sterte, started out: c 227.

Over, upper. Overeste, upper- most: A 290.


Over lippe, upper lip: A 133.

Oversryden, ridden over: b 1164.

Overspradde, pret. spread over: A 678.


Owen, Owne, own: b 2219.

Owerhe, anywhere: A 653.

Oynement, ointment, unguent: A 631.

Oynouns, onions: A 634.

P.

Pas, Pas, a foot pace: A 825, b 1032. Fr. pas, Lat. passus.

Peace, to pass, b 2140; pass on, A 36; or away, b 744; to surpass, A 574.

Pacient, patient: A 484.

Paley, palace: b 1341. 'A palace is now the abode of a royal family. But if we look at the history of the name we are soon carried back to the shepherds of the Seven Hills. There on the Tiber, one of the seven hills was called the Collis Palatinus, and the hill was called Palatinus from Pales, a pastoral deity, whose festival was celebrated every year on the 21st of April, as the birthday of Rome. It was to commemorate the day on which Romulus, the wolf-child, was supposed to have drawn the first furrow on the foot of that hill, and thus to have laid the foundation of the most ancient part of Rome, the Roma Quadrata. On this hill, the Collis Palatinus, stood in later times the houses of Cicero and of his neighbour and enemy Catiline. Augustus built his mansion on the same hill, and his example
was followed by Tiberius and Nero. Under Nero, all private houses had to be pulled down on the Collis Palatinus, in order to make room for the emperor's residence, the Domus Aurea, as it was called, the Golden House. This house of Nero's was henceforth called the Palatium, and it became the type of all the palaces of the kings and emperors of Europe. (Max Müller, Science of Language, Second Series, p. 251.)


Paramentz, ornamental furniture or clothes: B 1643.

Paramour, by way of love: B 297; a lover, of either sex, B 1254.

Parde, Pardee = par Dieu, a common oath: A 563.

Pardon, a seller of indulgences: A 543.

Parfight, perfect: A 422.

Pariischen, a parishioner: A 482.

Parte, party, company: B 1724.

Partrich, a partridge: A 349.


Pavyes: A 310. See note, p. 130.

Pas, foot-page. See Paas.

Passe, to surpass: A 448. Passant, Passyng, surpassing: B 1249, 2027.

Payen. pagan: B 1512. Fr. paien, a pagan.

Peere, equal, as in peerless: C 30.

Pees, peace: B 589.

Paire, pair: A 159.

Pekke, Pike, to pick: C 147. A. S. pycan, to pick, pull; Du. picken, to pick.

Penaunce, penance, pain, sorrow: B 457.

Perce, to pierce: A 2. Fr. percer.

Perfight, Perfyt, perfect: A 72, 338, 532.

Perrye, jewelry: B 2078. Fr. perré.

Pers, of a sky-blue colour: A 439.

Persoun, a parson or parish priest: A 478.

Perstourben, to disturb: B 48.

Pestilens, pestilence, plague: C 589.

Peyne, sb. pain, grief: B 439.

Peyne, Peynen, to take pains, endeavour: A 1.9.

Peynte, to paint: B 1076.

Peyre, a pair: B 1263.

Pight = pighte, pitched: B 1831.

Piked, adj. trimmed. 'Pylyd or purgyd, fro fylthe or other thynge grevows, purgatus.' (Promptorium Parv.) See Apiked.

Pikepurs, a pick-purse: B 1140.

Piled, stripped of hair, bald: A 627. Norse pila, to pluck; Low Ger. pulen, to pluck, pick; Eng. peel; Fr. piller, to rob. 'Pill and poll,' Burton's Anat. of Mel. p. 31.

Piler, a pillar: B 1135.

Pilour, a plunderer: B 149. See Piled.

Pilwe beer, a pillow-case: A 694. Dan. vaar, cover, case.

Pitaunce, a mess of victuals; properly an additional allowance served to the inmates of religious houses at a high festival: A 224.

Pitous, compassionate, piteous: A 143.

Pitously, piteously: B 259.

Plat, plain, flat: B 987.


Pleinly, Pleynly, fully: B 875.

Plenteous, plentiful: A 344.

Plesance, Plesaunce, pleasure: B 713.

Plesant, Plesaunt, pleasant: A 254.
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Plese, to please: A 610.

Pley, Pleye, play, pleasure: B 267.

Pleye, Pleyen, to play, take one’s pleasure: A 236, 257, 772. Pleyynge, playing, amusement: B 203.

Pleyn, plain: A 790.

Pleyne, to complain: B 462.

Pleynen, to complain: B 393.

Pocock, peacock: A 104. It is also written pacock. Fr. paon, Lat. pavo.

Pollax, a halberd, pole-axe: B 1686. We have also bole-axe, O. N. bol-öxi, O. E. bul-axe, fals arboraria.

Pomel, top of the head: B 1831.

Pomely, marked with round spots like an apple, dappled: A 616. Pomely gray = apple-gray. Fr. pomme, Lat. pomum.

Poplexie, apoplexy: c 21.

Poraille, the poor: A 247.

Pore. See Poure.

Port, carriage, behaviour: A 69.

Portreiture, Pourtreiture, a picture: B 1110.

Portreying, painting: B 1080.

Portreyour, a painter: B 1041. Fr. pourtraire, to draw, from traire, Lat. trabere, to draw.

Pose, to propose, question: B 304.

Post, pillar, support: A 214.

Poudre-marchaunt, a kind of spice: A 381. See note, p. 133.


Powpe, to make a noise with a horn: c 578.

Powre, to pore, to look close and long: A 185.

Poynaunt, pungent: A 352.

Poynt, particle, particular: B 643.

Practisour, practitioner: A 422.

Preche, to preach: A 451. Fr. prêcher, Lat. predicare.

Preest, Prest, a priest: A 164.

Preisen, Praysen, to praise. Fr. prix, price; It. precio, price, worth; Sp. prez, honour, glory.

Pres, to press: B 1672.

Prest, ready. Lat. praesto, in readiness; O. E. in prest = in hand; press money = prest money, money given in hand, earnest money received by a soldier at impressment; hence ‘to press’ (= to prest), to engage soldiers.

Preve, sb. proof, c 163; vb. to prove, put to proof: A 547.

Preye, to pray: B 625. Fr. prier, It. pregare, Lat. precari.

Preyeres, prayers: A 231.

Pricasour, a hard rider: A 189.

Prik, Prikke, a point: B 1748. Du. pirk, a stab; Sw. prick, a point.

Prike, (1) to prick, wound; (2) to spur a horse, to ride hard; (3) to excite, spur on: A 111, B 185, 1820. Low Ger. prikken, to pick, stick; an prikken, to stimulate, set on. See previous word.

Prikyng, riding: A 191.

Prime, Pryme, the first quarter of the artificial day: B 1331.

Pris, Prys, price, praise, estimation, prize: A 237, B 1383. See Preisen.

Prively, Privyly, secretly: A 652.

Propre, peculiar, own: A 581.

Prow, advantage, profit: c 130. (Cp. Eng. prowess, Fr. prouesse.) Prov. Fr. pros, good (for its purpose); O. Fr. prrex, valiant, loyal; prou, much, enough; Lat. probus, good, sound.

Prys, price, prize, fame: A 67, 815. See Preisen.

Pryvyte, privity, privacy, private business: B 553.

Pulle, to pluck: A 652. Pulle a fynch = pluck a pigeon (Lyly has gull a cbuff), cheat a novice.

Pulled, moulting: A 177. See note, p. 125.

Pultrie, poultry: A 598. Fr. poule, a hen; Lat. pullus, young of an animal.

Purchas, anything acquired (hon-
GLOSSARY.

estly or dishonestly); proceeds of begging: A 256. ‘Tailors in France... grow to great abominable purchase and become great officers.’ (The Devil’s Law Case, ii. i. See Duchess of Malfi, iii. i.) Fr. pourbasser, It. procacciare, to hunt after, chase, catch.

Purchasour, prosecutor: A 318.

Purchasyng, prosecution: A 320.

Pure, mere, very: b 421.

Purfiled, embroidered, fringed: A 193. It. porfiol, a border in armoury, a worked edge, a profile; porfilare, to overcast with gold or silver lace. Fr. pourfiler, to tinsel or overcast with gold or silver lace. (Cotgrave.) Bailey has the contracted form purl, a kind of edging for bone lace.

Purpos, purpose, design: b 1634.

Fr. proposer, which has supplanted O. Fr. pourpenser, to bethink himself; pourpens, purpose.

Purs, purse: A 656. Fr. bourse, Lat. bursa, hide, skin.

Purtreiture, painting, picture: b 1037.

Purtreaye, pourtray: A 96.

Purveiaunce, Purveyans, foresight, providence, plan: b 394, 807, 2153. O. Fr. pourveoir, Lat. providere.

Pyne, to find fault with: A 326.

Pyne, sb. torment, pain, grief.

Pyne, Pynen, to torment, to torment, to torment, (Du. pijn); pinnian, to torment; Eng. pine, to languish (as one does who suffers pain).

Pynoun, a pennant or ensign (borne at the end of a lance): b 120. Fr. pennon, Lat. penna, pinna, a feather, wing, fin.

Qualme, sickness, pestilence: b 1156

A. S. cwealm, cwylm, destruction, pestilence, death; Dn. quaie, to choke; Sw. qual, torment; quaim, hot, stifling weather; Ger. Qualm, vapour.

Quello, to kill: c 569. A. S. cwellan, to kill. See Qualme.

Quen, a queen: b 24. Goth. gens, qino, wife, woman.


Queynte, strange, quaint, uncouth: b 673, 1471. Fr. coint, Lat. cognitus, known, acquainted with.

Quod, quoth: b 49, 376.

Quook, Quok, quaked, trembled: b 718, 904. A. S. cuwician, to quake, tremble; Ger. quackeln, to waver. To this family of words belong quag, quaver, wag, wave.

Quyke, alive, quick: b 157; vb. to revive, b 1477. A. S. cuwic, alive. Cp. ‘the quick and the dead;’ ‘cut to the quick;’ couch Grass (= quich-grass), called in Norfolk quicken.

Quyte, free, as in our phrase ‘to get quit of,’ hence to requite: A 770. Lat. quietus, at rest, free from all claims; It. quieto, a discharge from legal claims; whence acquite, requite.

Quyte, to set free: b 174.

Quytily, free, at liberty: b 934.

R.

Rad (p.p. of rede, to read), read: b 1737.

Rage, vb. to play, toy wantonly: A 257; sb. a raging wind, b 1127.

Fr. rage, Lat. rabies.

Ransake, to search (for plunder), ransack: b 147. The O.E. ransake also signifies to search, try, probe. Sw. ransaka, to search;
ran (= O.N. raunnr, A.S. ern), house; saka (= Sw. söka), to seek.

Rasour, a razor: v 1559. Fr. ras, shaven, cut close to the ground; Lat. radere, rasum, to shave; whence 'to raze' = to lay even with the ground.

Rather, sooner: v 295. Milton uses raibe in the sense of 'early.' A.S. brǣ ð, swift, quick; O.N. bradr, quick.

Raughte (pret. of reche), reached: a 136, b 2075. A.S. reccan, pret. rahte; Ger. reichen, reach, extend; whence rack, an instrument of torture.

Raunsoun, ransom: v 166, 318. Fr. rançon, O.Fr. raention, raençon, Lat. red-emptio, a purchase back, redemption.

Real, Rial, Ryal, royal, kingly; Really, royally: b 160, 855.

Rebel, rebellious: v 2188. Rebel-lyng, rebellion: v 1601.

Recche, Rekke, (pret. roghte, roughte), to care, take heed to, reck: v 540, 1387, 1399. A.S. recan, to care for, regard.

Recehes, reckless, careless: a 179.


Recorde, to remember, remind: a 830.

Red (imp. of rede), read: c 310.

Rede, Reed, counsel, adviser; also plan, line of conduct: a 665.

Rede, to advise, explain, interpret: b 2213, c 76. A.S. rædan, to advise, explain; Sw. reda, to disentangle; Ger. ratben, to conjecture, 'to read a riddle'.

Rede, to read: a 709. A.S. rædan, O.N. ræba, Ger. reden, to talk, discourse, read.

Redoutyng, reverence: b 1192. O.E. redoute, to fear.

Redy, ready: a 21, 352.

Reed, plan: b 358. See Rede.

Reed, Reede, red: a 90, 153, 458.


Refreissche, to refresh: b 1764.

Regne, a kingdom, reign: b 8, 766.

Reherce, to rehearse: a 732. Fr. rebercer, to go over again, like a harrow (Fr. herce) over a ploughed field. Cp. our phrase to 'rake up old grievances.'

Rehersyng, rehearsal: b 792.

Reken, Reke, to reckon: a 401, b 1075. A.S. recan, to say, tell, number; Ger. rechnen, to reckon.

Rekkenynge, reckoning: a 603.

Reme, (pl. remes), realm: c 316. O.Fr. realtime, It. reame, a kingdom, according to Diez, from Lat. regalis.

Remenant, Remenaunt, a remnant: a 724.


Renges, ranks: b 1736. Fr. renge, O.Fr. reng; Sc. raing, a row, line, range; O.H. Ger. bring, a ring, whence barangue.

Renne (pret. ron, ran; pret. pl. ronne; p.p. ironne, ironnen, ronne, ronnen), to run: a 1777. We have this form in rennet, or runnet, that which makes milk run or curdle.

Rennyng, running: a 551.

Rente, revenue, income, profits: a 373. Fr. rendre, It. render, Lat. reddere, to give up, yield; Fr. rente, income, revenue.

Repentaunce, penitence: b 918.

Repentaunt, penitent: a 228.

Repplication, a reply: b 288.

Reportour, reporter: a 814.

Rescous, rescue: b 1785. O.Fr. rescourre, to deliver; rescous, recovered; It. riscuotere (Lat. re-
excutere), to fetch a thing out of pawn; Lat. excutere, to tear from, take by force; Fr. escourre, to beat corn from the chaff.


Respite, delay: b 90. Lat. respectus, It. rispetto, Fr. respit, regard, consideration, delay, respite.

Rethor, a rhetorician: c 386.

Rette, to ascribe, impute: A 726. See Aretted.

Reule, sb. rule, A 173; vb. to rule, B 814, C 224. A. S. regol, Lat. régula.

Revel, feasting, merry-making: B 1859. O. Fr. revel, noise, gaiety.

Reverence, respect: A 141.

Revers, reverse, contrary: C 157.

Rewe, Rewen, to be sorry for, to have compassion or pity on, to rue: B 1005, I 375. ‘Me rewetb’ =I am sorry, grieved. A.S. breowan, to be sorry for, grieve; Ger. Reve, mourning.

Rewe, a row, line: B 2008. A. S. ræwa, a line; Fr. rue, a row of houses, or street.

Rowfuleste, most sorrowful: B 2028.

Rewle, to rule: A 816. See Reule.

Reyse, to make an inroad or military expedition: A 54. O. E. race, to dash, tear; A. S. ræsan, to rush, attack, rage, tear; A. S. ræs, a stream, race; O. N. rás, a rapid course. Cp. race, a violent current of water; the Race of Alderney.

Reyn, Reyné, sb. rain, A 493, 595; vb. to rain, B 677.

Rially, Riallyche, royally: A 378.

Richesse. riches: b 397. This word, as well as alms (O. E. elmesse), is a singular noun derived immediately from the French.

Riden, to ride; pret. rood; pret. pl. riden; p.p. riden, ryden: A 780, 825.

Rightes, rightly: b 994. At alle rightes =rightly in all respects.


Ronne, Ronnen, pret. pl. ran: B 2067.

Rood, rode: A 169.

Roos, rose: A 823.

Roost, a roast: A 206.

Roote, rote: A 327. By roote =by rote. O. E. rote, to hum a tune; route, to snore; A. S. brutan, Sc. rout, to roar, bellow; O. Fr. rote, a hurdygurdy; roterie, a song.


Roste, to roast: A 147, 384. Fr. roster (from O. H. Ger. röstén), to roast; It. rosta, a fryingpan; Ger. Rost, a grate.

Rote, a harp: A 236. Rocquefort supposes it to be a fiddle with three strings. See Roote.

Roughte, cared for: C 519. See Recche.

Rouke, to lie close, cower down, to ruck: B 450. Low Ger. burken, to squat down.

Rouney, a hackney: A 390. Fr. roncin.

Roundel, song: B 671.

Route, Rowte, a company, assembly: A 622. O. Fr. route.

Routhe, Rowthe, pity, compassion, sorrow: B 56. See Rewe.

Rudelyche, rudely: A 734.

Ruggy, rugged, rough (lit. torn, broken, uneven): B 2025. O. E. rogge, to shake, tear; Norse, rugga, to rock, shake. Shakespeare uses ragged for rugged, rough, harsh.

Ryal, royal: B 639.

Ryally, royally: B 829.

Ryngen, ring, resound: B 1742.

S.
Sad, sober, staid: B 2127.
Salue, to salute: B 634.
Saluyng, salutation: B 791.
Sangwin, of a blood-red colour: A 333.
Sauce, saucer: A 120.
Sauf, save, except: A 693.
Saufly, safely: c 387.
Sawgh, Sawgh. Sauh (pret. of se), saw: A 193, 764.
Saw, the herb sage or salvia: B 1855. Fr. saulge.
Sawee, sauce: c 14. Fr. sauce, It. salsa; from Lat. sal, salt; salsa, salted things, salted food.
Sawceflom, pimpled: A 625. See note, p. 140.
Sawe, a saying, word, discourse: B 668. A. S. sangu, a saying; from seegan, to say.
Sawtire, a psalter, a musical instrument something like a harp: A 296.
Say, (pret. of se), saw: c 294.
Sayn, to say: A 284.
Scape, to escape: B 249. Fr. eschapper, It. scappare.
Scaursly, parsimoniously: A 583.
Schaft, an arrow, shaft: B 504. A. S. scæft, an arrow, pole (Du. schaft, a reed, rod, pole); A. S. scæfan, to shave.
Schamefast, modest: B 1197.
Schamfastnesse, modesty: A 840.
Schoap, form, shape: B 1031.
Schape, Schapen, to plan, purpose, ordain: A 772, 859; B 250. (Pret. scëop, scëop.) A. S. scapan, to form, create; ge-scæep, creation, form; O. N. skap, form, shape.
Schaply, fit, likely: A 372.
Schave, shaven: A 588.
Scbe, she. O. E. sceæ, sceo, A. S. seo, sio.
Scheeld, Scheld, a shield: B 1264.
Scheeldes, coins called crowns: A 278. Fr. écus.
Schepe, 'stables: B 1142. A. S. scypen, a stall (for sheep), a stable.
Schere, shears: B 1559. A. S. sceran, to cut, divide, shear; Du. schoren, to tear; O. N. skera, to cut. To this root belong shear, share, shire, shore, plough share, a sheard, or sberd (as in pot-sberd), short, skirt, shirt.
Scherte, a shirt: c 300.
Schet, p. p. shut: B 1739. A. S. scitan, to shut. It is connected with sboot; for to sbut is to close the door by means of a bolt or bar driven forwards.
Schipman, a sailor: A 388.
Schires ende = end of a shire or county: A 15.
Schirrev, the governor (reeve) of a shire or county: A 359. See Reeve.
Schode, the temple (of the head), properly the parting of the hair of a man's head, not, as Tyrwhitt and others say, the hair itself: B 1149.
'Schodynge or departynge. Separa- racio, divisio.' (Prompt. Parv.)
'Schodynge of the heede, discrimen.' (Ibid.) A. S. sceádan, see- dan, Ger. scheiden, to separate, divide. To this family of words belong sbide, a board, lath; O. E. sbider, a shiver; sbider, to shiver to pieces; Eng. sbudder, sheath, scuttle, wain-scot. Cp. 'the schedynge
of tonges.' (Trevita, ii. 251.) 'The longages and tonges of the bulders were ischad and to-schift.' (Ibid.)

Scholde, Schulde, should: A 249.
Schon (pret. of sebine), shone: A 198.
Schoo, a shoe: A 253.
Schorteliche, briefly: B 627.
Schowte, to shout: C 566.
Schrewte, to curse, beshrew: C 606; hence shrewed. Originally O. E. shrewed = wicked, and hence crafty, sharp, intelligent, clear-sighted. A horsekeeper calls a vicious horse a screw. The shrew-mouse was so called because its bite was supposed to be fatal. Cp. 'they (horns) are shrewd, fierce, and cruel.' (Topsell's Serpents, p. 93.)

Schrighte, Schrykedhe, shrieked: B 1959, C 579. Sw. shrika, to cry, screech, shriek.
Schul, pl. shall: B 889.
Schuld, Schulde, should: A 506.
Schulder, a shoulder: A 678.
Schuldered, shouldered, having shoulders: A 549. A. S. sculdur, Ger. Schulter, a shoulder; O. E. scheeld, the shoulder of a wild boar; Prov. Eng. shield-bones, blade bones; A. S. scylan, Norse skilja, to divide; whence scale, skill, scull, shell, shield, scale, sill.
Schuhn, pl. shall: B 498.
Schyne, shin, leg: A 386. A. S. sceyne, the shin; Ger. Schiene, Dan. skinne, a splint; O. N. skamta, to divide; Du. schijden, to skin. To this family of words belong skin, scant, scanneling, bane, sheidder, siblire.
Schynes, shins, legs: B 421.
Schyvere, to shatter: B 1747.
Sldener, slender: C 13. O. Du. slinder, thin. It is probably only a sibilant form of lean.
Scole, a school: A 125. Scoler, a scholar: A 261.

Scoleye, to attend school, to study: A 302.
Seche, Seke, to seek, as in beseech: A 784.
Secre, secret: C 95.
Seene, to see: B 56.
Seet (pl. seeeten), sat: B 1217, 2035.
Sege, a siege: B 79. Fr. siège, lt. sedia, seggia, a seat or sitting; Lat. sedes, a seat; obsidium, the sitting down before a town in an hostile way.
Seide (pret. of seye), said: A 183.
Seie, Seye, to say: A 787. A. S. seecn.
Seigh (pret. of se), saw: A 859.
Seint, Seinte, saint: A 173.
Seistow, sayest thou: B 267.
Seith, saith, says: A 178.
Seke, to seek. See Seche.
Seke, pl. sick. See Seek.
Sekness, sickness: B 453.
Selde, seldom: B 681.
Selle, give, sell: A 278.
Selle, house, cell: A 172.
Sely, simple, happy: C 554. A. S. salig, Ger. gelig, blessed, happy; whence Eng. silly.
Seme (vb. impers.), to seem: A 39.
Semely, seemly, comely, elegant, what is beseeeming: A 123, 136, 751. O. E. seme, seemly; O. N. sama, to fit, adorn; Norse sams, like; A. S. sana, the same.
Semyscope, a short cope: A 262.
Sen, Seen, Seene, Sene, to see, to be seen: A 134, B 415, 499.
Sendal, a thin silk: A 440. See note, p. 135.
Sentence, sense, meaning, judgment, matter of a story: A 305, 798, B 2144. 'Tales of sentence
and solas" = instructive and amusing tales.

Sergeant (or Sergeant of law = serviens ad legem, a servant of the sovereign for his law business: A 329. The king had formerly a sergeant in every county.
Fr. sergent, It. sergente.

Sermonyng, preaching: B 2233.
O.E. sermounen, to preach, discourse, from Lat. sermo.

Servage, bondage: B 168.
Servaunt, a servant: B 137.
Servysable, willing to be of service: A 99.

Serye, series: B 2209.
Sesoun, season: A 19.

Seten (p.p. of sette), sat: B 594.
Sethe, to boil, seethe: A 383. A.S. seöfban, to boil, cook; Eng. sodden, suds.

Setthten, since. See Sith.
Seurte, security, surety: B 746.

Sewed, followed: c 516. O.Fr. sewir, Lat. sequi, Eng. sue, to follow; whence suite, suit (at law), suit (of clothes).

Sey, saw. See Seigh.
Sey, Seye, Seyn, to say (pret. seyde): A 181, 468, 738.

Seyh, saw. See Seigh.
Seyl, a sail: A 696.
Seyn, p.p. seen: C 460.
Seynd (p.p. of senge), singled, toasted: c 25.

Seynt, Seynte, holy, a saint: A 173, 697, B 863.

Seynt, a girdle: A 329. 'Ceinet, a girdle.' (Cotgrave.) Lat. cinctus.


Shorteliche, shortly, briefly: B 627.

Sight, providence: B 814.

Sik (pl. sike), sick: A 245, B 742. See Seek.

Sike, sb. a sigh; vb. to sigh. A.S. secan, to sigh. See Swough.


Sikerly, surely, certainly, truly: A 137.

Sistren, sisters: B 161.
Sít, sits: B 740.


Skalled, having the scall, scale or scab, scurry: A 627. Cp. 'a scald head.'

Skape, to escape. See Scape.


Skmeldre, slender: A 587. O. Du. slinder (probably connected with lean).

Slake, slow: B 2043. See Aslake.

Slaughtre, a slaughter: B 1173.

Slawe (p.p. of sle), slain: C 194.

Slee, Sleen, Slen, to slay: A 661, B 364. A.S. slagan, sleean, to strike, stay (Ger. schlagen, to strike); whence, slaughter, sledge (in sledge-hammer), which are connected with slap, slasb, f-log.

Sleep (pret. of slepe), slept: A 93, 397.

Sleere, a slayer: B 1147.

Sleeth, slays: B 260.

Sleighly, prudently, wisely: B 586. It is not used in a bad sense.

Sleep, slept. See Sleep.

Sleepen, to sleep: A 10.

Sleepy, causing sleep: B 529.

Sleepyng, sleep: C 192.

Sleeves, sleeves: A 192.

Slider, slippery: B 406. Du. slid-deren, to slide, fall. With the root slide are connected sledge (O.E. sled), slide, &c.

Sloggardye, sloth: B 184. O.E. slogs, to be sluggish; whence slug, sluggish. 'I slogs, I waxe slowe or drawe behynde.' (Pals-grave.) Cp. Du. log, heavy; Eng. to lag, laggard.

Slough, Slowh (pret. of sle), slew: B 122, 1608.

Smal, Smale, small: A 9, 146, 153.

Smerte, adj.smarting, sharp, grievous, A 149; adv. sharply, smartly.


Smokynge, perfuming: B 1423.

Smoot, Smot (pret. of smile), smote: A 140, B 846.

Smothe, smooth, smoothly: A 676.


Snybbe, to reprove, snub: A 523. Fris. snubble, to reprove; O.N. snubba, to cut short; snoppa, a snout; Dan. stubbed, stumpy (cp. snub-nose). Cp. O.E. snub, a jag, knot; Prov. Eng. snup, a blow on the head. To this class of words belong snipe, snap, snape, sneak, to nip with cold.

Soberly, sad, solemn: A 289.

Socour, succour: B 60.

Sodein, Sodeyn, sudden. Sodeinly, Sodeynliche, Sodeynly, suddenly: B 260, 717. O.Fr. subdain, soudain, Lat. subitus, subitaneus, sudden.

Solaas, Solas, solace, mirth: A 798.

Solempne, festive, A 209; important, A 364.

Solempnely, pompously: A 274.

Solempnite, feast, festivity: B 12.

Som, some: A 640, B 397, 399.

Cp. som . . . som = one . . . other.

Somdel, somewhat: A 174.

Sommer, summer: A 394.

Sompnour, an officer employed to summon delinquents to appear in ecclesiastical courts, now called an apparitor: A 543.

Sond, sand: C 446.

Sondry, sundry, various: A 14.

Sone, soon: B 562.

Sone, a son: A 79.


Sonne, the sun: A 7, B 5.

Soo, so: A 102.


Soper, supper: A 348.

Sore, Soor, sb. grief, B 1836; adv. sorely, A 230, B 536.

Sort, destiny, chance: A 844.

Sorwe, sb. sorrow: B 361, 419.

A.S. sorb, Ger. Sorge. Sorwen, vb. to be sorrowful, grieve.

Sorwefull, sorrowful: B 212.

Sory, sorrowful: B 1146, 1152. 'Sory comfort' = discomfort; 'sory grace' = misfortune. A.S. sárig, sore; sár, a wound.

Soth, Sooth, Sothe, sb. truth; adj. true: A 845, B 768. It still exists in forsooth, soothsayer. A.S. sóib, truth; sóib, true; sóibe, truly.

Cp. Sansk. satya, true, Gr. etéos, an adjective formed from the participle present of the auxiliary as, to be. Sat is the Lat. ens, being. (Max Müller.)

Sothely, Sothly, truly: A 117, 468.

Sothfastnesse, truth: C 507.

Sotil, Sotyl, subtle, fine-wrought: B 196, 1172.
GLOSSARY.

Soun, Sown, a sound, to sound: A 565, 674.
Souper, supper: A 748.
Souple, supple, pliant: A 203.
Soveraignly, surpassingly: c 541.
Sovereyn, high, supreme, sovereign: A 67.
Sowne, vb. to sound, A 275; sb. sound.
Sownynge in, tending to: A 307.
    Chaucer uses souwen into goode=tending to good.
Spak, spake: A 124.
Spare, to refrain, abstain from: A 192, 737.
Sparthe, a battle-axe, or halberd: b 1662. O. N. spartha.
Sparwe, a sparrow: A 626.
Special, 'in special,' specially: A 444.
Speede, to speed, succeed (pret. spedde): A 769, b 359.
Spoken, to speak (pret. spak): A 142.
Sper, a spear: b 781.
Spiced, sophisticated, or scrupulous: A 526.
Spicerie, spices: B 2077. spices=species, kinds. Fr. épices, Lat. species; cp. the phrase 'a general dealer;' Sp. generos, kinds. 'All manner of spices, grocery wares.' (Hakluyt, iii. p. 22.)
Springen, to spring: b 1749. A S. sprengan; Sw. springa, spricka, to burst, spring; Ger. sprengen, to scatter, burst open; Eng. sprig, spray, sprinkle, spruce, belong to this family of words.
Spronge (p.p. of springe), sprung: b 579.
Squyer, a squire: A 79.
Stabled, established: B 2137.
Starf (pret. of sterve), died: b 75. See Sterve.
Steep, Stepe, bright, glittering; not deep or sunken, as it is generally explained: A 201. See note, p. 126.
Steer, a yearling bullock, a steer or stirk: b 1291. A.S. styrc, a heifer; Prov. Ger. ster, sterch, the male sheep; stier, an ox-calf, O. H. Ger. stero, a ram; Ger. Stier, Stierchen, a bull.
Stemede, shone: A 202. O. E. stem, steem, a gleam of light. 'Steem or lowe of fyre, flamma.' (Prompt. Parv.)
Sterre, a star: A 268. O. E. stare, to glitter, shine; A. S. steorra, a star; Du. sterren, to twinkle; Sansk. stri, to scatter.
Stert: B 847. At a stert=in a moment, immediately.
Sterve (pret. starf, p.p. i-storve,
Glossary

storven) : b 286. A. S. steorfan, Du. sterven, Ger. sterben, to die. 
Steven, Stevenes, (1) voice, sound, b 1704; (2) a time appointed by
previous agreement, b 665. A. S. stefn, (1) voice, message; (2)
agreement. 
Stewe, a fish-pond: A 350. O. E. steeve, Low Ger. stau, a dam.
Stille, quietly, secretly: b 145, c 400. 
Stith, an anvil: b 1165. A. S. stith, a post, pillar; O. N. stelbi,
an anvil; whence Eng. stiby. 
Stiward, a steward: A 579. A. S. sticward, a steward; O. N. stivardr,
the person whose business it is to look to the daily work of an
establishment; stýd, domestic occupation; Norse stía, to be busy
about the house; O. N. stia, a sheep-house (Eng. sty). The syllable
-ward = keeper. 
Stoke = steke, to stick: b 1688.
Stombole, to stumble; b 1755. 
O. E. stumpe, O. N. stumpa, to
trotter, fall. It is connected with
stammer, stomp, stub. 
Stonde, Stonden, to stand (pret.
stod, p. p. stonde, stonden): A 88,
745. 
Stonge, Stongen, p. p. stung: b
221. 
Stoon, stone: A 774. A. S. stán.
Stoor, Store, stock (of a farm):
A 598. O. Fr. estór, Md. Lat.
staurum, store. O. Fr. estorer, to
erect, build, garnish (Lat. instau-
rere). Telle no store = set no value
upon, set no store by: c 334. 
Stope (p. p. of steppe, to step), ad-
vanced: c 1. A. S. steppan (pret.
stop, p. p. ge-stopen), to step, ad-
vance. 
Stot, a stallion, a stoat (which also
signifies a weasel): A 615. A. S.
stotte, a horse, hack; stod (in
composition), a stallion; Du.
stute. The Promptorium Parvu-
lorum has 'stot, a horse, cabal-
lus.' 
Stounde, a moment, a short space
of time: b 354. A. S. stund, a
short space, space of time; O. H.
Ger. stunt, a moment; Ger. Stunde,
an hour. 
Stoute, Stowte, strong, brave: 
b 1296. 
Straughte (pret. of streccbe),
stretched: b 2058. 
Straunge, foreign: A 13, 464. 
O. Fr. estrange, Lat. extraneus,
from extra, without. 
Stre, Stree, straw: b 2060. A. S.
strew, Norse strá; A. S. streo-
vian, Ger. streuen, to stew. 
Streecbe, to stretch: c 487. O. E.
streke, to stretch; A. S. streccan,
to stretch; strecc, rigid, violent;
with which are connected streak,
strike, stroke, stark, &c. 
Streem, stream, river: A 464. 
Streepe, to strip: b 148. We
have the other form of this root
in strip, strive, strap. 
Streite, drawn: c 536. 
Streyne, to constrain: c 423. 
Streyt, close, narrow, stinted, strict:
A 174, c 109. 
Streyte, closely: A 457. O. Fr.
estroit, It. stretto, strait, narrow;
Lat. stringere, strictum, to strain. 
Strif, Stryf, strife, contest: b 1580.
O. Fr. estrif, strife; estriver, Ger.
streben, to strive. 
Strike (of flax), a hank: A 676. 
Strof (pret. of strife), strove, dis-
puted, vied with: b 180. 
Strond, Stronde, strand: A 13. 
Strook, a stroke: b 843. 
Stubbes, stumps, trunks: b 1120.
A. S. styb, Du. stobbe, stump;
whence, stubborn, stubble. 
Stynt, imp. sing. stop: b 1490. 
Stynte, Stynten, to stop (pret.
stynte): b 1513. See Stenten.
GLOSSARY.

Subtilly, craftily: A 610.
Suffisaunce, sufficiency: A 490.
Suffisaunt, sufficient: B 773.
Sunge, Sungen, p.p. sung: A 266.
Suroote, an upper coat: A 617.
Sustenee, to sustain: B 1135.
Swelte, fainted: B 498. A.S. *swelitan, to die, perish (through heat). The O.E. *swelte, to faint (through heat). The Prompt. Parv. has *Sweltrynge or swalterynyge or swownynge (sincopa).'

'Swaltryn for hete or feynynesse, or other cawsys (or swonyn) exalo, sincopizo.' Cp. A. S. *swelitan, to be hot; Prov. Eng. *swed, Eng. *sultrye (= *sweltry), 'sweltering heat.'

Swerd, a sword: A 112. A. S. *sweord.
Swet, Swete, sweet: A 5, 265. A. S. *swet.
Sweven, a dream: c 76. A. S. *swefen, from *swefan, O. N. sofa, to sleep. We have the same root in Lat. *somnus (= *sop-nus).
Swieh, such: A 3; *swich sorwe, so great sorrow: B 4. A. S. *swile, such = *swa, so, and *lic, like.
Swinke, Swyneke, to labour, toil: A 186. A. S. *swinc, labour, toil; *swincan, to toil.
Swinkere, a labourer: A 531.
Swoot, Swoote, Swote, sweet: A I, B 1569.
Swor, Swore. See Swere.
Swowne, to swoon: B 55, 1961. The O. E. *swogbe shews that *swoon is connected with *sigh, *songb, &c.
Swymbel, a moaning, sighing sort of noise, caused by the wind: B 1121. Swymbel = *swymel, is a diminutive of O. E. *swim or *sween, mourning, sighing. O. E. *sweemen, to disturb; O. N. *swaima, to move to and fro. (Cp. 'a swimming in the head."

Swyn (sing. and pl.), swine: A 598.
Swynk, sb. labour, toil: A 188, 540.
Syk, Syke, sick: A 424.
Syke, sb. a sigh, B 1062; vb. to sigh, B 2127. See *Sike.
Syn, since: A 601, 543. See *Sith.
Sythens, since. See *Sith.

T.

Taas, Tas, heap: B 147, 151, 162.
Tabard, the sleeveless coat on which arms were embroidered; a herald's coat of arms: A 541. It was the old dress of the labourer, and Chaucer applies it to the loose frock of the ploughman. It. tabarro, overcoat.
Taffata, taffeta: A 440.
Taille, a tally, an account scored in a notched piece of wood: A 570. Fr. tailler, to cut.
Tak, imper. take: B 226.
Tale, speech, discourse. Telle tale = take account of, estimate; 'lilet tale hath he told,' C 298, = little heed has he paid; 'telle no tale' = take no notice of, make no account of.
Talen, to tell tales: A 772.
Tallege = to allege: B 2142.
Tapicer, an upholsterer: A 362.
Fr. tapis, a carpet.
Tappestere, a female tapster: A 241.
Targe, a target or shield: A 471.
Fr. targe.
Tathenes = to Athens: B 165.
Techen, to teach: A 308, c 129.
Teene, vexation, annoyance: B 2247. A.S. teôn, téona, injury, wrong; teonan, tynan, to anger, incense. It is probably connected with A.S. tyndan. Du. teenen, O.E. teenen, to kindle; Eng. tinder.
Tendite, to endite, tell: B 351.
Teres, tears: B 422.
Tespye, to espy: C 467.
Testers, head-pieces, or helmets: B 1641. O. Fr. teste, Fr. tête, the head.
Thabscense, the absence: B 387.
Thankes, Thonkes, the genitive of the: B 768, 1249. Used adverbially with the personal pronouns (possessive): bis thankes, he being willing; bere thankes, they being willing, like the Fr. son gré, leur gré, with his or their good-will.
Thanne, then: A 12.
Tharmes, the arms: B 2058.
Tharray, the array: A 716.
Thavys, the advice: B 2218.
The, to thrive, prosper: C 156. A.S. théon, to flourish, grow.
Theffect, the effect: B 331.
Thei, they: A 745. The Northern form is tha or thae; the Southern beo, bi.
Thencens, Thensens, the incense: B 1419.
Thenchauentementz, the enchantments: B 1086.
Thencres, the increase: A 275.
Thenke, (1) to think; (2) to seem. Thank is another form of the root. See Thinke.
Thentre, the entrance: B 1125.
Ther, there, where; A 34, 43.
Ther as = where that; A 172.
Therto, besides: A 153, 757.
Thes, these: B 673.
Theatat, the state or rank: A 716.
Thider, thither: B 405.
Thilke, the like, that: A 182, B 335, 1525. A.S. thillic, thyle, the like, that.
Thinke, Thynke, to seem. It is used impersonally, as 'me thinketh' = it seems to me, A 37, 385; 'him thoughte' = it appeared to him, A 682, us thoughte, A 785. A.S. pincan, Ger. düken.
Thirle, to pierce: B 1852. A.S. thirl, a hole; thirlian, to pierce, drill; whence nostrils (O.E. nose-thirles), thirll, trill. The A.S. thirl seems to be a diminutive, and a simpler form is found in Goth. thairko, a hole; with which we may compare O. H. Ger. durczel, O. E. tborruck, a door; tburruck, of a ship (sentina). Prov. Eng. tburruck, a drain.
Thisse, pl. these: A 701. A.S. thæs.
Tho, pl. the, those: A 498, B 265. 1493. A.S. tha.
Tho, then: B 135. A.S. thia.
Thoffice, the office: B 2005.
Thombe, thumb: A 563.
Thonder, thunder: A 492. A.S. thunor, Ger. Donner. With this class of words are connected din, dun, stun.
Thonke, thank: A 563.
Thorisoun, the orison or prayer: B 1403.
Thral, slave, serf, one enslaved: B 694. A.S. thrall, a servant. By some it is connected with A.S. thirlian, to pierce: but it is probably a diminutive from A.S. threagan, to chide, vex, torment. Grimm connects it with A.S. threagan, Goth. thragjan, to run.
Thred, Threed, thread: B 1172; Thredbare, threadbare: A 260.
Thresshe, to thrash: A 536. A.S. therscan, O.N. threskja. Threshold
Threste, to thrust, press: b 1754.
O. N. thrýsta, O. H. Ger. drúsían.
 Thriddle, third: b 605.
Thries, thrice: a 63.
Thurgh, through: b 362. A. S. thurb.

Thurgh-fare, a thorough-fare: b 1989. Cp. Goth. tbairb, Ger. durch, Eng. through and thorough. Horne Tooke has been censured for connecting this root with door (which originally, like gate, signified way), but compare Lat. fores with forare, and the forms collected under Thirle.

Thurgh-girt. See Girt.

Til, to: b 620. O. N. til, to.
To, as a verbal prefix, = Ger. zer, Goth. dis, in twain, Lat. dis.
To, at: a 30.
To-breste, burst asunder: b 1753.
See Breste.

To-brosten, burst or broken in pieces: b 1833, 1899.
To-hewen, hewed or cut in pieces: b 1751.

Tollen, to take toll or payment: A 562. A. S. tôl, tax. It seems connected with A. S. dal, a part; Ger. Theil, Eng. dole, deal, &c. The Romance form of the root is seen in tally, tailor, entail, retail, tallow.

To-morn, to-morrow. See Morwe.
The to (as in to-yere = this year) is the prep. to, as in O. E. to-gedere, together.
Ton, toes: c 42.
Tonge, tongue: A 712.
Tonne-greet, having the circumference as great as a tun: b 1136.
Too, toe: b 1868.
Tool, weapon: c 96.

Toon, toes: c 359.
Top, head: A 590.
Toret, turret: b 1051.
Toretta, rings: b 1294.
Torno, to turn: b 630. Fr. tournier.
The root tor, turn, twist, is seen in the Lat. tornus, a lathe; torquere, to twist; turben, a whirlwind.
To-schrede, cut in shreds: b 1751.
See Schere.

Toun, town: A 478.

Tour, tower: b 172, 419.

Trace, track, path. 'Trace, of a way over a felde, trames.' (Prompt. Parv.) Fr. trace.

Trapped, having trappings: b 2032.
'vi horses richely trapped with several armes.' (Hall's Chronicles, lxxii.)

Trappures, trappings of a horse: b 1641.

Traunce, a trance: b 714.

Trays, the traces by which horses draw, horse-harness: b 1281.

Treccherie, treachery: c 599. Fr. tricherie, trickery; tricher, to trick.

Trede, to tread: b 2164.

Tresoun, treason: b 1143.

Trespace, trespass: b 960.

Tresse, a tress, plait: b 191. Fr. tresse, It. treccia.

Tretê, treaty: b 430.

Tretys, long and well-proportioned: A 152.

Trewo, true: A 531. Trewely, truly: A 481. In O. E. we have a form tryg, corresponding to Goth. triggus.

Trompe, Trumpe, a trumpet, a trumpeter: A 674, b 1316.

Tronchoun, a headless spear or truncheon: b 1757. Fr. tronçon, from Lat. truncus.

Troutho, truth, A 46, 763; troth, b 752.

Trowe, to believe: A 155, 524.

Trow = 1 think it to be true. This
is just the reverse of what Horne Tookc affirms—that *trub* is what we *trow* or believe. Cp. A.S. *treow*, true; *treowe*, a pledge (Eng. *true-ce*), *treowian*, to trust, believe. 


*Tunge, a tongue*: A 265.

*Tuo*, two: A 639.

*Turneyng, Turneyng*, a tournament; B 1699. See *Torne*.

*Tway, Twayn, Twayne, Twyey, Twye*, *Twoo*, Tuo, two, twain: A 704, 702; B 40, 270. A.S. *twegen* (m.), *twia* (f. n.); Goth. *twai* (m.), *twos* (f.), *twa* (n.); O.N. *tveir* (m.), *tvar* (f.), *tvau* (n.). With this root we must connect *twin*, *twine*, *twill*, *twig*. (Tusser calls ewes that bear twins by the name of *twiggers*). ‘An hower or *twaine*’ (The Schoole of Abuse, p. 17). It appears also in *twelve* (= 2 + 10), and *twenty* (2 x 10).

*Twynne*, to depart, separate: A 835. See *Tway*.

*Tyde*, time: c 106. A.S. *tide*, time; whence *tidy*, *tides*.

*Typet*, tippet: A 233.

*Typtoon*, tiptoes: c 486. See *Toon*.

**U.**

*Uncne*, a small portion: A 677. (Eng. *ounce.*)

*Uncouth, Uncouthe, Uncowth*, *Unkouthe*, unknown, rare, *uncoub*: B 1639. See *Couthe*.

*Undergowe*, undergrown: A 156.

*Undern*, the time of the mid-day meal: c 401. A.S. *undern*, the third hour of the day. It signifies literally the intervening period, and hence a part of the forenoon, a meal taken at that time.

*Undertake*, to affirm: A 288, c 390.

*Unknowe, unknown*: A 126, B 548.

*Unkonnyng*, unknowing, not *cunning* (knowing), ignorant. In our English Bible the word *cunning* is used in a good sense: B 1538.

*Unset*, not at a set time, not appointed: B 666.

*Unwist*, unknown: B 2119. See *Wite*.

*Unyolden*, not having yielded: B 1784. See *Yolden*.

*Upahf* (pret. of *upbeve*), upheaved, uplifted: B 1570. See *Heve*.

*Upright*, flat on the back: B 1150.

*Upriste*, uprising: B 193.

*Up-so-down*, upside down: B 519.

*Upstert*, *Upsterte*, upstarted, arose: B 441. See *Sterte*.

*Upyaf*, gave up: B 1569.

**V.**

*Vasselage*, valour, courage (displayed in the service rendered by a *vassal*): B 2106.

*Vavasour*: A 360. O. Fr. *vavaseur*.

This term is explained in various ways: Tyrwhitt says it means a middle-class landholder; Blount explains it as one next in dignity to a baron. A *Vavasour* was most probably a sub-*vassal* holding a small fief, a sort of esquire.

*Venerye*, hunting: A 166, B 1450. Lat. *venari*, to hunt, chase; whence *venison*.

*Ventusyng*, cupping, a surgical term: B 1889.

*Venym*, poison, venom: B 1893.

*Verdite*, verdict, judgment, sentence: A 787.

*Vernicle*: A 685.

Vose, a rush of wind, draught, gush; lit. an impulse: B 1127. Lat. *impetus* (gloss in Elles MS.). The oldest form is the O. H. Ger. *fœns*, prompt, quick; whence, by dropping the *n*, the A. S. *fœs*, quick, eager; Icel. *fœss*, eager; hence the verbal forms in Swed. *fös*, to drive, Icel. *fýska*, to impel, exhort, A. S. *fesian*, to drive away (whence probably the Prov. Eng. *feaze*, *feese*, or *fyeose*, which means both to *drive*, as in Stanhurste’s Virgill (Nares), and to *chastise*, as in Shakespeare’s Troilus and Cressida, ii. 3. 215); and the Icel. sb. *fýsi*, an impulse, inclination, wish, which exactly corresponds to the word in question. For examples, observe—‘ae he fýsde forð fláne genehe,’ but he poured forth arrows enough (Death of Byrhtnoth, ed. Grein, l. 269); and ‘fœs and forðgeorn,’ eager and desirous of going forward (Id. l. 281). Hence probably the modern Eng. *fuss*. (Skeat.)

Vestimenz, vestments: B 2090.

Veyn, vain: B 236.

Veyne blood, blood of the veins: B 1889.

Viage, voyage: A 77, 723.

Vigilés, vigils: A 377.

Vileinye, sb. unbecoming conduct, disgrace: A 70, 726; B 84.

Vitaillé, victuals: A 569, 749.

Vouchesauf, to vouchsafe, grant: A 807, 812.

Voyde, to expel: B 1893.

W.

Waar, aware, wary. See War.

Wake-pleyes, ceremonies attending the vigils for the dead: B 2102. A. S. *weecan, wician*, to watch, keep watch; Eng. *waits, watch*.

Walet, a wallet: A 681, 686.

Wan, won, conquered: B 131. See Winne.

Wane, to decrease, diminish: B 1220. A. S. *wanian*, to diminish; *wan*, a deficiency. To the root *wan* belongs A. S. *wan*, pale; whence *wan*, s-*wan*.

Wanhope, despair: B 391 See Wane.


Wantownesse, wantonness: A 264.

War, aware, cautious, prudent: A 309. A. S. *wen*, *wær*, *war*, caution. ‘I was *waar*,’ A 157, *I perceived.

Ware, to warn, to cause one to beware: A 662. A. S. *warian*, to be ware, be cautious. With this root are connected *ward*, *warder*, *warn*, *guard*, *guardian*.


Waterless, without water: A 180.

Wawes, waves: B 1100. A. S. *wæg*, a wave; *wagian*, to wave, wag.


Wayleway, Welaway, alas! well-a-way! well-a-day! B 80, C 559.

Waymentyng, Weymentyng, a lamentation, wailing: B 137, 1063. O. Fr. *waimenter*, to lament; literally to cry *wai*! or *voe*. Cp. Ital. *guailmare*, to cry *guai*!

Wayte, to be on the look out for, to look for: A 525, 571; B 364. See *Awayt*.

Webbe, a weaver: A 362. Cp. O. E. *hunt-e*, a hunter; *tromp-e*, a trumpeter; *prison-e*, a prisoner.

Wedde, pledge, security: B 360,
GLOSSARY.

'to wedde' = for a pledge. A.S. wed, agreement; whence Eng. wed, wedding, wedlock.

Wedden, to wed: b 974.

Wedde, clothing: b 148. A.S. wéd, clothing, attire of men and women. It is still retained in 'widow's weeds.'

Weel, well: b 68, 1265.

Wel, adv. full, very, b 653; much, b 396.

Wele, weal, prosperity, wealth: b 37.

Welle, source, fountain: b 2179.

Wende, weened, thought: b 411.

Wende, Wenden, to go, pass away: a 16, 21; b 1356. The Eng. went is the past tense of wende. Cp. the phrase 'to wend one's way.'

Wene, to ween, think: b 797. A.S. wén, hope; wenan, to hope, suppose. It is preserved in E. ween, over-weening, &c.

Wenged. winged: b 527.


Wepen, Wepne, a weapon: b 733.

Werche, Wirche, Werken, to work: a 770, b 1901.

Were, to defend, guard: b 1692. A S. werian, to defend.

Werde, wore: a 75, 564. (O. E. w er.)

Werre, war: a 47, 429. Du. v erre, strife, war; Fr. guerre.

Werreye, Werreyen, to make war against: b 626, 686.

Werre, worse: b 366.

Werte, a wart: a 555. A.S. weart (wear, a knot, wart), O. N. varia, Ger. warze.

Wessch (pret. of wasche), washed: b 1425.

Wete, wet, moist: b 422.

Wette, wetted: a 129.

Wex, sb. wax: a 675.

Wexe, to increase, grow, become.

A. S. weaxan, to increase. Wex, increased, became: b 504. Shakespeare has 'a man of wax' = an adult, a man of full growth.

Wexung, growing, increasing: b 1220.

Wey, Weye, a way: a 34, 467.

Weyeth, weigheth, esteems: b 923.

Weyle, to wail; to cry we! or woe! b 363.

Weymentynge: b 44. See Way-mentyng.

Whan, Whanne, when: a 5, 18, 179.


Whel, wheel: b 1165.

Whelkes, pimples, blotches: a 632. Ger. welken, to wither, fade, dry.

Wher, where: b 1952.

Wher, whether: b 1394.

Whether, whether, which of two: b 998.

Which, what. Which a = what a, b 1817.

Whil, whilst: a 397. While, time. A.S. bwile, time; Norse buala, to rest. It is retained in awile; 'to while away the time' = to pass the time away in rest or recreation. Whiles, whilst: a 35.

Whilom, formerly, once: b 1, 1545. A.S. bwilum. The -um was an old adverbial ending, as seen in O.E. ferrum, afar; Eng. seldom.

Whit, white: a 238. Comp. whitter.

Whypylltre, the cornel-tree: b 2065.

Widewe, Wydwe, a widow: a 253.

Wif, Wyf, wife, woman: a 445.

Wight, any living creature; a person, male or female: a 71, 326. A.S. wibt.

Wight, Wighte, weight: b 1287.

Wikke, wicked, bad, untoward: b 229. O. E. wikke, poor, mean, weak; A.S. wican, to be weak.

Wilfully, willingly: c 276.
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<tr>
<td>Wilsne, to desire: b 751. A. S. wiln, wish; wilnian, to desire.</td>
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<td>Wiltou, wilt thou: b 686.</td>
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<td>Wiltwe, willow-tree: b 2064.</td>
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<tr>
<td>Winne, Wynne (pret. wan, won; p.p. wonne, wonnen), to win, obtain, gain: b 759.</td>
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<td>Wirche, to work: b 1901.</td>
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<td>Wis, Wys, wise: a 68.</td>
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<tr>
<td>Wis = wisi, certainly: b 1928. 'As wis, = as certainly, as truly: c 587.</td>
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<td>See Wris.</td>
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<td>Wise, Wyse, mode, manner: b 481, 882. See Gyse.</td>
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<tr>
<td>Wisly, Wysly, truly: b 1376. See Wris.</td>
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<td>Wit, understanding, judgment, wisdom: a 279, 746.</td>
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<tr>
<td>Wite, Wyte, to know, to learn: b 402, 977; 1st and 3rd pers. sing. indic. wot, woot; 2nd pers. wost; pl. witen, wyten; pret. wiste. A. S. witan, to know; whence wit, to wit, witty, &amp;c.</td>
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<td>Withhoide, maintained: a 511.</td>
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<td>Withouten, without: a 538; besides, a 461.</td>
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<td>Withsayn, Withseie, to gainsay: a 805, b 282.</td>
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<td>Wityng, knowledge: b 753. See Wite.</td>
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<td>Wive, Wyve, dat. of wif, wyf.</td>
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<td>Wlatsome, loathsome, hateful: c 233. A. S. wlatian, to nauseate, loathe.</td>
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<td>Wo, Woo, sb. sorrow, woe, a 61; adj. sorrowful, grieved, displeased, a 351.</td>
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<td>Wode. See Wood.</td>
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<td>Wodly, madly: b 443. See Wood.</td>
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<td>Wofullere, the more sorrowful: b 482.</td>
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<td>Wol, Wole, vb. will, a 42; pl. wolden, a 27.</td>
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<td>Wolde, would: a 114.</td>
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<td>Wolle (pl. of wole), will.</td>
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<td>Wolin (pl.), will: b 1263.</td>
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<td>Wolt, wilt; Woltow, wilt thou: b 299.</td>
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<td>Wommanhede, womanly feeling: b 890.</td>
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<td>Wonder, wonderfully: a 483, b 796.</td>
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<td>Wonder, wonderful: b 1215.</td>
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<td>Wonderly, wonderfully: a 84.</td>
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<td>Wone, custom, usage: a 335, b 182. A. S. wune.</td>
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<td>Wone, to dwell: a 388, b 2069. A. S. wunian, Ger. wohnen, to dwell, inhabit, rest.</td>
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<td>Wonne, Wonnyn (p.p. of winne), conquered, obtained: a 51, b 19.</td>
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<td>Wonyng, a dwelling, habitation: a 606.</td>
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<td>Woo, sorrowful lament: b 42.</td>
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<td>Wood, Wode, mad: a 582, b 471. A. S. wod, mad; wödnes, madness.</td>
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<td>Woodebynde, a woodbine: b 650.</td>
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<td>Woodnesse, madness: b 1153.</td>
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<td>Wook, awoke: b 535.</td>
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<td>Woot (1st pers.), know: a 389, 659. See Wite.</td>
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<td>Worschipe, to honour, to pay proper respect to another's worb: b 1393.</td>
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<td>Worschipe, sb. honour; Worschipful, honourable: b 1054.</td>
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<td>Worthi, Worthy, brave: a 47.</td>
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<td>Worthiness, bravery: a 50, 68.</td>
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<td>Wrastele, to wrestle: b 2103.</td>
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<td>Wrastlynge, wrestling: a 548.</td>
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<td>Wrecche, a wretch, wretched: b 63, 73, 248.</td>
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<td>Wreke, to revenge, avenge, wreak: b 103.</td>
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<td>Wretche, a wretch, a derivative from the vb. to writhe: b 1287.</td>
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<tr>
<td>Writ, wrote: c 303.</td>
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<td>Wroth, angry: a 451.</td>
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</table>
GLOSSARY.

Wyd, wide: A 491.
Wyf. See Wif.
Wyke, a week: B 681. A. S. wice, O. N. vika.
Wympel, a covering for the neck: A 151. Ywympled, decked with a wimple: A 470. Fr. guimpe, O. Du. wimptelen, to wrap; wimpel, a veil, flag. See p. 123.
Wyn, wine: A 334.
Wynynge, gain, profit: A 275.
Wys, wise, A 309, 569; Wysly, wisely.
Wyte, Wyten, know. See Wite.

Y.

Yaf (pret. of yeve or yive), gave: A 177.
Yate, a gate: B 557. This old pronunciation still survives in some parts of England.
Ybete, beaten: B 1304.
Ybrent, burnt: B 88.
Ybrought, brought: B 253.
Yburied, buried: B 88.
Ycleped, Yclept, called: A 376, 410. See Clepe.
Ycome, come: A 77.
Ycorve, cut: B 1155.
Ydon, done: C 599.
Ydrawo, drawn: A 396, B 86.
Ydropped, bedropped, covered with drops: B 2026.
Ydryve, Ydriven, driven: B 1149.
Ye, yea, the answer to a question asked in the affirmative form: B 809; yis, yes, being the affirmative answer to a question asked in the negative form.
Yeddynges, songs; properly the gleaman's songs: A 237. Norse gidda, to shake; whence giddy. A. S. gydd, a song; gyddian, to sing. The Prompt. Parv. has 'Yeddynge, or geest, idem quod geest (a romaine).' See note, p. 127.
Yeeldynge, yielding, return, produce: A 596.
Yeer, Yer, year: B 523. A. S. ger.
Yeldehalle = geldeball, a guildhall: A 370.
Yelle, to yell; Yelleden (pl. pret.), yelled: c 576.
Yelpe, to boast: B 1380. (Eng. yelp.) A. S. gelpan.
Yelwe, yellow: B 191, 1071. A. S. gelewe, Ger. gelb. It is connected with gold, gall, yolk, &c.
Yeman, a yeoman, commoner, a feudal retainer: A 101. See note, p. 121. Some etymologists connect it with the A. S. gemane, common. Tyrwhitt refers it to (and rightly, I think) yeongeman, a young man, a vassal. The A. S. geongra = a vassal, and geongorseipe = service. (Caedmon.) It is the latter etymology that explains the modern form yeoman. Mr. Skeat refers it to the Old Friesic and Old Saxon ga or go, O. H. Ger. gou, Ger. gau, a village, a district. O. Friesic gaman, a villager, rustic.
Yer, Yeer, a year (pl. yeer, years): A 82, 347, 601.
Yerd, Yerde, rod, A 149, B 520; as in yard-measure. A. S. gerd, gyrd, twig, rod, stick.
Yerd, enclosure, yard: C 27. A. S. geard, hedge, enclosure, garden; Eng. yard, orchard, garden.
Yeve, Yeven, Yive, to give: A 223.
Yeve, Yeven, p.p. given: B 57.
Yfounde, found: B 353.
Ygrounde, p.p. ground, sharpened: B 1691.
Yholde, p.p. esteemed, held: B 1516, 2100.
Yiffe, gift: B 1340.
Yit, yet: A 70. Yit now = just now; B 298.
Yive, Yiven, to give: A 225.
GLOSSARY.

Ylik, alike: A 592, B 1876.
Ymaginyng, plotting: B 1137.
Ynnded, lodged, entertained: B 1334.
Ynough, Ynowgh, enough. See Inough.
Yollyng, yelling: B 420.
Yond, yonder: B 241.
Yong, Yonge, young: A 7, 79, 213.
Yore, of a long time. Yore ago = a long time ago, B 955; of yore, in olden time. A.S. geara, of yore, from gear, a year.
Yow, you: A 34, 38.
Ypayed, payed: B 944.

Yraft, bereft: B 1157.
Ysene, to be seen: A 592.
Yslayn, slain: B 1850.
Yspreynd (p.p. of spreng), sprinkled, scattered: B 1311. A.S. sprungan, to spring; Ger. sprengen, to scatter, burst open; Sw. springa, to split. Cp. the phrase 'to spring a leak.'
Ystert, p.p. started, escaped: B 734.
Ystorve, dead: B 1156.
Yteyd, tied: A 457.
Yturned, turned: B 1204.
Ywis, Ywys, certain, sure. See Iwis.
Ywont, wont, accustomed. See Wone.
Ywrought, worked, wrought: A 196.
Ywympled, decked with a wimple: A 470. See Wympel.
CHAUCER
PROLOGUE
KNIGHTES
TALE
&c.
MORRIS
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